

The cover of the journal features a photograph of ancient Greek ruins, specifically a temple with several standing columns. A tree with green leaves and clusters of small, round, light-colored fruit hangs over the scene from the right. The background shows a hazy landscape with mountains under a cloudy sky.

The Gospel According to Paul:
Corinthians

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April–June 2022

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Foreword

During this quarter, Sabbath school students throughout the world will be studying about the gospel according to the apostle Paul as revealed in his epistles to the Corinthians. At times, Paul labored alone in his missionary journeys. Following his visit to Athens, around the year A.D. 51, he arrived in Corinth, the prosperous center of government and trade for the Roman province of Achaia. This bustling city was then five times larger than Athens. Its crowded streets were teeming with Greeks, Jews, Romans, and travelers eagerly intent on business and pleasure, with little thought or care beyond the affairs of the present life. The city was almost entirely given up to idolatry, especially of sensuous pleasures.

While in this city of strangers, Paul supported himself by manual labor, lest any might misrepresent his motives in preaching the gospel. There he met two Christian believers, Aquila and Priscilla, fellow tentmakers with whom he abode (Acts 18:1–3). He worked all day and taught by night “and he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks” (Acts 18:4).

What kind of reasoning did Paul use to win souls in Corinth? In Athens, he had used elaborate arguments with logic and science to appeal to the intellectual minds of that sophisticated center of art and learning—yet without as much effect as he would have liked. So, in contrast, explaining his approach to the Corinthians he testified: “And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man’s wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God” (1 Corinthians 2:1–5).

Why would this topic be helpful for us today? Interestingly, the philosophies and lifestyle of Corinth bear great resemblance to those permeating our society. Are not people today “lovers of their own selves . . . lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof” (2 Timothy 3:2, 4, 5)? In Corinth, habits and customs from Greek culture permeated the thinking, and grossly immoral practices contrary to Judeo-Christian standards of behavior were rampant. The people needed to be educated and fully grounded in the pure, unadulterated truths of Christ and Him crucified—as we likewise all do today.

With these thoughts in mind, it is our prayer that Sabbath school students everywhere will be fortified and blessed by the study of these vital lessons!

APRIL - First Sabbath Offering **the Chilean Union Headquarters**

The beautiful country of Chile, flanked by the imposing mountain range of the Andes, is the world's largest producer of copper. It also exports various other minerals, wood, fruit, and more.

The 19,236,858 inhabitants of Chile are blessed with wide freedom of worship. Despite 70% of the population declaring themselves Catholic, that number has been decreasing. In 1925 the Catholic Church was separated from the State, thus concluding its recognition as an official religion.

Chile received the evangelistic current of the Reform Movement from neighboring Argentina via the Mendoza/Los Andes pass in 1930. Since then, the work has spread with self-denial and without pause. Today the SDARM is represented in most of its regions, with pastors and workers strategically distributed throughout its elongated geography.

We are reminded that “[God] requires that order and system be observed in the conduct of church affairs today no less than in the days of old. He desires His work to be carried forward with thoroughness and exactness so that He may place upon it the seal of His approval. Christian is to be united with Christian, church with church, the human instrumentality cooperating with the divine, every agency subordinate to the Holy Spirit, and all combined in giving to the world the good tidings of the grace of God.”—The Acts of the Apostles, p. 96.

The headquarters of the Chilean Union was established in the rural area surrounding the city of Linares, about 190 miles (305 km) south of the capital city of Santiago. There we have a large plot of land and spacious facilities that were designed to enable large meetings. Seminars, conferences, camps and health activities with internships for natural treatments are held. With great sacrifice, the work of this construction has developed over the years, but it has not been possible to completely finish this project. This is largely due to the fact that we live in a highly seismic country, requiring extra attention and resources to be directed in various parts of the territory to withstand the damage caused by earthquakes. Therefore, we ask our dear brethren and friends around the world kindly to help us with their offerings in order to complete this important project. We are sure that with your generous cooperation, we will achieve our goal and thus strengthen our evangelistic capacity. May God bless you abundantly!

Your brethren from the Chilean Union

Lesson 1 - Sabbath, April 2, 2022

Unity in Diversity

MEMORY TEXT: “That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me” (John 17:21).

“The proclamation of the gospel was to be worldwide in its extent, and the messengers of the cross could not hope to fulfill their important mission unless they should remain united in the bonds of Christian unity, and thus reveal to the world that they were one with Christ in God.” — The Acts of the Apostles, p. 90.

Suggested Reading: Evangelism, pp. 98-107.

Sunday, March 27

1. ANSWERING THE PRAYER OF CHRIST

a. In His intercessory prayer, what special request did Christ present to His Father? John 17:11, 14, 21–23.

John 17:11: *11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.*

John 17:14: *14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.*

John 17:21–23: *21 That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. 22 And the glory which thou gavest me I have given them; that they may be one, even as we are one: 23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.*

PRQ1. How may an attitude of mine be blocking evangelistic success in my church?

Sunday, March 27

1. ANSWERING THE PRAYER OF CHRIST

b. What is the essential condition in order to achieve unity among brethren?

Isaiah 45:22; Hebrews 12:1, 2.

Isaiah 45:22: *22 Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.*

Hebrews 12:1-2: *1 Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, 2 Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.*

“[The disciples’] spiritual life and power was dependent on a close connection with the One by whom they had been commissioned to preach the gospel.

“Only as they were united with Christ could the disciples hope to have the accompanying power of the Holy Spirit and the cooperation of angels of heaven.” — The Acts of the Apostles, pp. 90, 91.

“We are to be as one, and this sacred unity must be contemplated and cherished in the church of God, each one seeking to bring about the fulfillment of the prayer of Christ. We should banish all thoughts of evil against our brethren.” — The Review and Herald, August 16, 1892.

PRQ1. How may an attitude of mine be blocking evangelistic success in my church?

Monday, March 28

2. OVERCOMING DIVISIONS

a. How can we overcome divisions in the family and the church? John 15:4.

John 15:4: *4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.*

“The cause of division and discord in families and in the church is separation from Christ. To come near to Christ is to come near to one another. The secret of true unity in the church and in the family is not diplomacy, not management, not a superhuman effort to overcome difficulties—though there will be much of this to do—but union with Christ.

“Picture a large circle, from the edge of which are many lines all running to the center. The nearer these lines approach the center, the nearer they are to one another. “Thus, it is in the Christian life. The closer we come to Christ, the nearer we shall be to one another. God is glorified as His people unite in harmonious action.”—The Adventist Home, p. 179.

PRQ2. *How can I pave the way for greater harmony with my brethren?*

Monday, March 28

2. OVERCOMING DIVISIONS

b. How can we be looking to Christ as He intercedes for us in the heavenly sanctuary? John 5:39, 40; 17:3.

John 5:39-40: *39 Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. 40 And ye will not come to me, that ye might have life.*

John 17:3: *3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.*

“He whose heart is fixed to serve God will find opportunity to witness for Him. Difficulties will be powerless to hinder him who is determined to seek first the kingdom of God and His righteousness. In the strength gained by prayer and a study of the word, he will seek virtue and forsake vice. Looking to Jesus, the Author and Finisher of the faith, who endured the contradiction of sinners against Himself, the believer will willingly brave contempt and derision. And help and grace sufficient for every circumstance are promised by Him whose word is truth. His everlasting arms encircle the soul that turns to Him for aid. In His care we may rest safely, saying, ‘What time I am afraid, I will trust in Thee.’ Psalm 56:3. To all who put their trust in Him, God will fulfill His promise.” — The Acts of the Apostles, p. 467.

“It is only by knowing Christ that we can know God. The Sent of God calls upon all to listen to these words. They are the words of God, and all should give heed to them; for by them they will be judged. To know Christ savingly is to be vitalized by spiritual knowledge, to practice His words. Without this, all else is valueless.” — The Signs of the Times, January 27, 1898.

PRQ2. How can I pave the way for greater harmony with my brethren?

Tuesday, March 29

3. THE POWER OF GOD'S WORD

a. How did the heavens and earth come into existence? Psalm 33:6, 9.

Psalm 33:6: *6 By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth.*

Psalm 33:9: *9 For he spake, and it was done; he commanded, and it stood fast.*

“In the formation of our world, God was not beholden to preexistent substance or matter. For the ‘things which are seen were not made of things which do appear’. On the contrary, all things, material or spiritual, stood up before the Lord Jehovah at His voice, and were created for His own purpose. The heavens and all the host of them, the earth and all things that are therein, are not only the work of His hand, they came into existence by the breath of His mouth.”—Selected Messages, bk. 3, p. 312.

PRQ3. *Why is God's word so powerful in changing lives?*

Tuesday, March 29

3. THE POWER OF GOD'S WORD

b. Explain the way the Lord transforms us into a new creature. John 6:63.

John 6:63: *63 It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.*

“The word of God, received into the soul, molds the thoughts, and enters into the development of character.

“By looking constantly to Jesus with the eye of faith, we shall be strengthened. God will make the most precious revelations to His hungering, thirsting people. They will find that Christ is a personal Saviour. As they feed upon His word, they find that it is spirit and life. The word destroys the natural, earthly nature, and imparts a new life in Christ Jesus. The Holy Spirit comes to the soul as a Comforter. By the transforming agency of His grace, the image of God is reproduced in the disciple; he becomes a new creature. Love takes the place of hatred, and the heart receives the divine similitude. This is what it means to live ‘by every word that proceedeth out of the mouth of God.’ This is eating the Bread that comes down from heaven.” — The Desire of Ages, p. 391.

PRQ3. Why is God's word so powerful in changing lives?

Tuesday, March 29

3. THE POWER OF GOD'S WORD

c. How should we study the Word of God? John 6:53–58.

John 6:53–58: *53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. 54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. 55 For my flesh is meat indeed, and my blood is drink indeed. 56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. 57 As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. 58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.*

“We should carefully study the Bible, asking God for the aid of the Holy Spirit, that we may understand His word. We should take one verse, and concentrate the mind on the task of ascertaining the thought which God has put in that verse for us. We should dwell upon the thought until it becomes our own, and we know ‘what saith the Lord.’ ” —Ibid., p.390.

PRQ3. *Why is God's word so powerful in changing lives?*

Wednesday, March 30

4. LOOKING UNTO JESUS THROUGH PRAYER

a. Give examples showing the frequency with which Jesus prayed in secret—and what we should learn from this. Mark 1:35; 6:45, 46.

Mark 1:35: *35 And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.*

Mark 6:45-46: *45 And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people. 46 And when he had sent them away, he departed into a mountain to pray.*

“Jesus Himself, while He dwelt among men, was often in prayer. Our Saviour identified Himself with our needs and weakness, in that He became a suppliant, a petitioner, seeking from His Father fresh supplies of strength, that He might come forth braced for duty and trial. He is our example in all things. He is a brother in our infirmities, ‘in all points tempted like as we are;’ but as the sinless one His nature recoiled from evil; He endured struggles and torture of soul in a world of sin. His humanity made prayer a necessity and a privilege. He found comfort and joy in communion with His Father. And if the Saviour of men, the Son of God, felt the need of prayer, how much more should feeble, sinful mortals feel the necessity of fervent, constant prayer.” —Steps to Christ, pp. 93, 94.

PRQ4. *Describe the intensity of the prayer life of Jesus, Daniel, and David.*

Wednesday, March 30

4. LOOKING UNTO JESUS THROUGH PRAYER

b. What do we read about the devotional life of the prophet Daniel? Daniel 6:10. How about king David? Psalm 119:62, 145, 147, 148.

Daniel 6:10: *10 Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.*

Psalm 119:62: *62 At midnight I will rise to give thanks unto thee because of thy righteous judgments.*

Psalm 119:145: *145 I cried with my whole heart; hear me, O LORD: I will keep thy statutes.*

Psalm 119:147-148: *147 I prevented the dawning of the morning, and cried: I hoped in thy word. 148 Mine eyes prevent the night watches, that I might meditate in thy word.*

“Daniel was a man of prayer; and God gave him wisdom and firmness to resist every influence that conspired to draw him into the snare of intemperance. Even in his youth he was a moral giant in the strength of the Mighty One. Afterward, when a decree was made that if for thirty days any one should ask a petition of any God or man, save of the king, he should be cast into a den of lions, Daniel, with firm, undaunted step, made his way to his chamber, and with his windows open prayed aloud three times a day, as he had done before. He was cast into the lions’ den; but God sent holy angels to guard his servant.”—The Signs of the Times, August 14, 1884.

“Daniel knew that the God of Israel must be honored before the Babylonian nation. He knew that neither kings nor nobles had any right to come between him and his duty to his God. He must bravely maintain his religious principles before all men; for he was God’s witness. Therefore he prayed as was his wont, as if no decree had been made.”—The Youth’s Instructor, November 1, 1900.

“True prayer engages the energies of the soul, and affects the life. He who thus pours out his wants before God feels the emptiness of everything else under heaven.”—Gospel Workers (1892), p. 36.

PRQ4. Describe the intensity of the prayer life of Jesus, Daniel, and David.

Thursday, March 31

5. PRAYER, AN ESSENTIAL MEANS OF GRACE

a. How often should we pray? 1 Thessalonians 5:17; Luke 21:36.

1 Thessalonians 5:17: *17 Pray without ceasing.*

Luke 21:36: *36 Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.*

“Prayer is the opening of the heart to God as to a friend. Not that it is necessary in order to make known to God what we are, but in order to enable us to receive Him. Prayer does not bring God down to us, but brings us up to Him.

“When Jesus was upon the earth, He taught His disciples how to pray. He directed them to present their daily needs before God, and to cast all their care upon Him. And the assurance He gave them that their petitions should be heard, is assurance also to us.” — Steps to Christ, p. 93.

PRQ5. *What can I do to revolutionize the quality of my prayer life?*

Thursday, March 31

5. PRAYER, AN ESSENTIAL MEANS OF GRACE

b. What is promised to those who sincerely seek the Lord? Matthew 7:7–11; Psalm 145:18, 19.

Matthew 7:7–11: *7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: 8 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. 9 Or what man is there of you, whom if his son ask bread, will he give him a stone? 10 Or if he ask a fish, will he give him a serpent? 11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?*

Psalm 145:18-19: *18 The LORD is nigh unto all them that call upon him, to all that call upon him in truth. 19 He will fulfil the desire of them that fear him: he also will hear their cry, and will save them.*

“Another element of prevailing prayer is faith. ‘He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him.’ Hebrews 11:6. Jesus said to His disciples, ‘What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.’ Mark 11:24. Do we take Him at His word? . . .

“When our prayers seem not to be answered, we are to cling to the promise; for the time of answering will surely come, and we shall receive the blessing we need most.”—Ibid., p.96.

PRQ5. What can I do to revolutionize the quality of my prayer life?

Thursday, March 31

5. PRAYER, AN ESSENTIAL MEANS OF GRACE

c. On what conditions are our prayers answered? John 15:7; 1 John 5:14, 15.

John 15:7: *7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.*

1 John 5:14-15: *14 And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: 15 And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.*

PRQ5. What can I do to revolutionize the quality of my prayer life?

Friday, April 1

PERSONAL REVIEW QUESTIONS

1. How may an attitude of mine be blocking evangelistic success in my church?

2. How can I pave the way for greater harmony with my brethren?

3. Why is God's word so powerful in changing lives?

4. Describe the intensity of the prayer life of Jesus, Daniel, and David.

5. What can I do to revolutionize the quality of my prayer life?

Lesson 2 - Sabbath, April 9, 2022

Divisions in the Church

MEMORY TEXT: “Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment” (1 Corinthians 1:10).

“Christ is leading out a people, and bringing them into the unity of the faith, that they may be one, as He is one with the Father. Differences of opinion must be yielded, that all may come into union with the body, that they may have one mind and one judgment.”—Testimonies for the Church, vol. 1, p. 324.

Suggested Reading: *The Acts of the Apostles*, pp. 278, 279, 298-304.

Sunday, April 3

1. SERIOUS DIVISIONS AT CORINTH

a. What disturbing news did Paul receive from the church at Corinth? 1 Corinthians 1:11, 12.

1 Corinthians 1:11-12: *11 For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. 12 Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.*

“The church was rent by divisions. The dissensions that had prevailed at the time of Apollos’s visit had greatly increased. False teachers were leading the members to despise the instructions of Paul. The doctrines and ordinances of the gospel had been perverted. Pride, idolatry, and sensualism, were steadily increasing among those who had once been zealous in the Christian life.” — The Acts of the Apostles, p. 300.

PRQ5. What can I do to revolutionize the quality of my prayer life?

Sunday, April 3

1. SERIOUS DIVISIONS AT CORINTH

b. How does the Lord consider those who cause divisions in the church?

Proverbs 6:16–19; Romans 16:17, 18.

Proverbs 6:16–19: *16 These six things doth the LORD hate: yea, seven are an abomination unto him: 17 A proud look, a lying tongue, and hands that shed innocent blood, 18 An heart that deviseth wicked imaginations, feet that be swift in running to mischief, 19 A false witness that speaketh lies, and he that soweth discord among brethren.*

Romans 16:17-18: *17 Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. 18 For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.*

“In all ages of the world there have been men who think they have a work to do for the Lord, and show no respect for those whom the Lord has been using. They do not make right applications of Scripture, they wrest the Scriptures to sustain their own ideas.” — This Day With God, p. 172.

PRQ1. What warning should I take from the divisions that existed in Corinth?

Monday, April 4

2. SOLUTIONS TO DIVISION

a. What solution did Paul present for the divisive believers at Corinth? 1 Corinthians 1:17, 18.

1 Corinthians 1:17-18: *17 For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect. 18 For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.*

“The proclamation of the gospel was to be worldwide in its extent, and the messengers of the cross could not hope to fulfill their important mission unless they should remain united in the bonds of Christian unity, and thus reveal to the world that they were one with Christ in God.”—The Acts of the Apostles, p. 90.

PRQ2. Name some vital points we need to realize about the cross.

Monday, April 4

2. SOLUTIONS TO DIVISION

b. What did Paul say about the cross of Christ? 1 Corinthians 1:18–24.

1 Corinthians 1:18–24: *18 For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. 19 For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. 20 Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? 21 For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. 22 For the Jews require a sign, and the Greeks seek after wisdom: 23 But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; 24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.*

“The cross of Calvary appeals in power, affording a reason why we should love Christ now, and why we should consider Him first, and best, and last, in everything. We should take our fitting place in humble penitence at the foot of the cross. We may learn the lessons of meekness and lowliness of mind as we go up to Mount Calvary, and, looking upon the cross, see our Saviour in agony, the Son of God dying, the Just for the unjust. . . . Look, O look upon the cross of Calvary; behold the royal victim suffering on your account.” — That I May Know Him, p. 65.

PRQ2. *Name some vital points we need to realize about the cross.*

Monday, April 4

2. SOLUTIONS TO DIVISION

c. Where was the glory of Paul? Galatians 6:14.

Galatians 6:14: *14 But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.*

“The Son of God had to die for the sins that Paul had committed; the blood shed on the cross was for him, to save him from eternal ruin. The precious blood of Christ was of such value that a full atonement was made for the guilty soul, and this was to Paul his ‘glory.’ It was through the blood of Christ that he had redemption, even the forgiveness of sins.” — The Signs of the Times, November 24, 1890.

“Through the cross we learn that the heavenly Father loves us with a love that is infinite. Can we wonder that Paul exclaimed, ‘God forbid that I should glory, save in the cross of our Lord Jesus Christ’? Galatians 6:14. It is our privilege also to glory in the cross, our privilege to give ourselves wholly to Him who gave Himself for us. Then, with the light that streams from Calvary shining in our faces, we may go forth to reveal this light to those in darkness.” — The Acts of the Apostles, p. 210.

PRQ2. *Name some vital points we need to realize about the cross.*

Tuesday, April 5

3. GOD'S WISDOM VS. THE WISDOM OF THE WORLD

a. What is the chief aim of most people? Jeremiah 9:23. In contrast, what is God's purpose for us all? Jeremiah 9:24.

Jeremiah 9:23-24: *23 Thus saith the LORD, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: 24 But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the LORD.*

PRQ3. Explain the danger of focusing more on man's wisdom than God's.

Tuesday, April 5

3. GOD'S WISDOM VS. THE WISDOM OF THE WORLD

b. How does Paul make a clear contrast between human “wisdom” and divine wisdom? 1 Corinthians 1:20–25.

1 Corinthians 1:20–25: *20 Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? 21 For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. 22 For the Jews require a sign, and the Greeks seek after wisdom: 23 But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; 24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. 25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.*

“With such a leader—an angel expelled from heaven—these supposedly wise men of earth may fabricate bewitching theories with which to infatuate the minds of men. Paul said to the Galatians, ‘Who hath bewitched you, that ye should not obey the truth?’ Satan has a masterly mind, and he has his chosen agents by which he works to exalt men, and clothe them with honor above God. But God is clothed with power; He is able to take those who are dead in trespasses and sins, and by the operation of the Spirit which raised Jesus from the dead, transform the human character, bringing back to the soul the lost image of God. Those who believe in Jesus Christ are changed from being rebels against the law of God into obedient servants and subjects of His kingdom. They are born again, regenerated, sanctified through the truth. This power of God the skeptic will not admit, and he refuses all evidence until it is brought under the domain of his finite faculties. He even dares to set aside the law of God, and prescribe the limit of Jehovah’s power. But God has said, [1 Corinthians 1:20–24 quoted].” —Fundamentals of Christian Education, pp. 332, 333.

PRQ3. Explain the danger of focusing more on man’s wisdom than God’s.

Tuesday, April 5

3. GOD'S WISDOM VS. THE WISDOM OF THE WORLD

c. How only can we find real wisdom? 1 Corinthians 1:30, 31; Colossians 2:3.

1 Corinthians 1:30-31: *30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: 31 That, according as it is written, He that glorieth, let him glory in the Lord.*

Colossians 2:3: *3 In whom are hid all the treasures of wisdom and knowledge.*

“In Christ are ‘hid all the treasures of wisdom and knowledge.’ Colossians 2:3. He is ‘made unto us wisdom, and righteousness, and sanctification, and redemption.’ 1 Corinthians 1:30. All that can satisfy the needs and longings of the human soul, for this world and for the world to come, is found in Christ. Our Redeemer is the pearl so precious that in comparison all things else may be accounted loss.”—Christ’s Object Lessons, p. 115.

PRQ3. Explain the danger of focusing more on man’s wisdom than God’s.

Wednesday, April 6

4. THE PRINCIPLE OF TRUE WISDOM

a. What is the basic principle of divine wisdom? Proverbs 1:7.

Proverbs 1:7: *7 The fear of the LORD is the beginning of knowledge: but fools despise wisdom and instruction.*

“One sentence of Scripture is of more value than ten thousand of man’s ideas or arguments. Those who refuse to follow God’s way will finally receive the sentence, ‘Depart from Me.’ But when we submit to God’s way, the Lord Jesus guides our minds and fills our lips with assurance. We may be strong in the Lord and in the power of His might. Receiving Christ, we are clothed with power. An indwelling Saviour makes His power our property. The truth becomes our stock in trade. No unrighteousness is seen in the life. We are able to speak words in season to those who know not the truth. Christ’s presence in the heart is a vitalizing power, strengthening the entire being.” — Testimonies for the Church, vol. 7, p. 71.

PRQ4. *Why is God’s wisdom so immensely valuable?*

Wednesday, April 6

4. THE PRINCIPLE OF TRUE WISDOM

b. How does Jesus (referred to here as Wisdom) warn each of us to take heed to His pleas? Proverbs 1:20–23.

Proverbs 1:20–23: *20 Wisdom crieth without; she uttereth her voice in the streets: 21 She crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her words, saying, 22 How long, ye simple ones, will ye love simplicity? and the scorers delight in their scorning, and fools hate knowledge? 23 Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you.*

“The Saviour of the world offers to the erring the gift of eternal life. He watches for a response to His offers of love and forgiveness with a more tender compassion than that which moves the heart of an earthly parent to forgive a wayward, repenting, suffering son. He cries after the wanderer: ‘Return unto Me, and I will return unto you.’ If the sinner still refuses to heed the voice of mercy which calls after him with tender, pitying love, his soul will be left in darkness. If he neglects the opportunity presented him, and goes on in his evil course, the wrath of God will, in an unexpected moment, break forth upon him.” — Ibid., vol.4, pp. 207, 208.

PRQ4. Why is God’s wisdom so immensely valuable?

Wednesday, April 6

4. THE PRINCIPLE OF TRUE WISDOM

c. How does Wisdom (Jesus) address children and youth? Proverbs 2:1–6.

Proverbs 2:1–6: *1 My son, if thou wilt receive my words, and hide my commandments with thee; 2 So that thou incline thine ear unto wisdom, and apply thine heart to understanding; 3 Yea, if thou criest after knowledge, and liftest up thy voice for understanding; 4 If thou seekest her as silver, and searchest for her as for hid treasures; 5 Then shalt thou understand the fear of the LORD, and find the knowledge of God. 6 For the LORD giveth wisdom: out of his mouth cometh knowledge and understanding.*

“No one can search the Scriptures in the spirit of Christ without being rewarded. When man is willing to be instructed as a little child, when he submits wholly to God, he will find the truth in His word. If men would be obedient, they would understand the plan of God’s government. . . . The mystery of redemption, the incarnation of Christ, His atoning sacrifice, would not be as they are now, vague in our minds. They would be not only better understood, but altogether more highly appreciated.” —Christ’s Object Lessons, p. 114.

PRQ4. *Why is God’s wisdom so immensely valuable?*

Thursday, April 7

5. GLORY IN THE LORD

a. What is justification by faith? Romans 3:21–24.

Romans 3:21–24: *21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; 22 Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: 23 For all have sinned, and come short of the glory of God; 24 Being justified freely by his grace through the redemption that is in Christ Jesus:*

“As the penitent sinner, contrite before God, discerns Christ’s atonement in his behalf and accepts this atonement as his only hope in this life and the future life, his sins are pardoned. This is justification by faith. Every believing soul is to conform his will entirely to God’s will and keep in a state of repentance and contrition, exercising faith in the atoning merits of the Redeemer and advancing from strength to strength, from glory to glory.”—Faith and Works, p. 103.

“What is justification by faith?—It is the work of God in laying the glory of man in the dust, and doing for man that which it is not in his power to do for himself. When men see their own nothingness, they are prepared to be clothed with the righteousness of Christ. When they begin to praise and exalt God all the day long, then by beholding they are becoming changed into the same image. What is regeneration?—It is revealing to man what is his own real nature, that in himself he is worthless.”—Special Testimonies for Ministers and Workers, Series A, No. 9, p. 62.

PRQ5. *Describe the glory that is to radiate from God’s people.*

Thursday, April 7

5. GLORY IN THE LORD

b. How can we reveal God's glory in our daily life? 2 Corinthians 3:18.

2 Corinthians 3:18: *18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.*

“The Corinthian believers needed a deeper experience in the things of God. They did not know fully what it meant to behold His glory and to be changed from character to character. They had seen but the first rays of the early dawn of that glory. Paul's desire for them was that they might be filled with all the fullness of God, following on to know Him whose going forth is prepared as the morning, and continuing to learn of Him until they should come into the full noontide of a perfect gospel faith.”
—The Acts of the Apostles, pp. 307, 308.

PRQ5. Describe the glory that is to radiate from God's people.

Friday, April 8

PERSONAL REVIEW QUESTIONS

1. What warning should I take from the divisions that existed in Corinth?

2. Name some vital points we need to realize about the cross.

3. Explain the danger of focusing more on man's wisdom than God's.

4. Why is God's wisdom so immensely valuable?

5. Describe the glory that is to radiate from God's people.

Lesson 3 - Sabbath, April 16, 2022

Immorality in the Church

MEMORY TEXT: “Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God” (1 Corinthians 6:9, 10).

“How can any who have the precious, solemn message for this time indulge in impure thoughts and unholy deeds, when they know that He that never slumbers and never sleeps sees every action and reads every thought of the mind? Oh, it is because iniquity is found in God’s professed people that He can do so little for them.”—
Testimonies to Ministers, pp. 430, 431.

Suggested Reading: *Lift Him Up*, p. 297.

Sunday, April 10

1. THE MORAL CONDITION OF THE WORLD

a. What sad picture does Paul present about the last days? **2 Timothy 3:1–5.**

2 Timothy 3:1–5: *1 This know also, that in the last days perilous times shall come. 2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, 3 Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, 4 Traitors, heady, highminded, lovers of pleasures more than lovers of God; 5 Having a form of godliness, but denying the power thereof: from such turn away.*

“The iniquity which abounds is not merely confined to the unbeliever and the scoffer. Would that this were the case; but it is not. Many men and women who profess the religion of Christ are guilty. Even some who profess to be looking for His appearing are no more prepared for than event that Satan himself. They are not cleansing themselves from all pollution. They have so long served their lust that it is natural for their thoughts to be impure and their imaginations corrupt.” —Counsels on Health, p. 615.

PRQ1. *Describe the depth of purity the Lord wants to instill in each of us.*

Sunday, April 10

1. THE MORAL CONDITION OF THE WORLD

b. Through His wonderful grace, who will be able to see God? Matthew 5:8.

Matthew 5:8: *8 Blessed are the pure in heart: for they shall see God.*

“The words of Jesus, ‘Blessed are the pure in heart,’ have a deeper meaning — not merely pure in the sense in which the world understands purity, free from that which is sensual, pure from lust, but true in the hidden purposes and motives of the soul, free from pride and self-seeking, humble, unselfish, childlike.” — Thoughts From the Mount of Blessing, p. 25.

PRQ1. Describe the depth of purity the Lord wants to instill in each of us.

Monday, April 11

2. CORINTH

a. How notorious was the city of Corinth with regard to morality?

“At the very beginning of his labors in this thoroughfare of travel, Paul saw on every hand serious obstacles to the progress of his work. The city was almost wholly given up to idolatry. Venus was the favorite goddess, and with the worship of Venus were connected many demoralizing rites and ceremonies. The Corinthians had become conspicuous, even among the heathen, for their gross immorality. They seemed to have little thought or care beyond the pleasures and gaieties of the hour.” — The Acts of the Apostles, pp. 243, 244.

Monday, April 11

2. CORINTH

b. How seriously had the church of Corinth become affected by the heathen environment? 1 Corinthians 5:1, 2.

1 Corinthians 5:1-2: *1 It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his fathers wife. 2 And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.*

“After the departure of Paul . . . unfavorable conditions arose; tares that had been sown by the enemy appeared among the wheat, and ere long these began to bring forth their evil fruit. This was a time of severe trial to the Corinthian church. The apostle was no longer with them to quicken their zeal and aid them in their endeavors to live in harmony with God, and little by little many became careless and indifferent, and allowed natural tastes and inclinations to control them. He who had so often urged them to high ideals of purity and uprightness was no longer with them, and not a few who, at the time of their conversion, had put away their evil habits, returned to the debasing sins of heathenism.” — Ibid., pp.299, 300.

Monday, April 11

2. CORINTH

c. What did the apostle Paul declare regarding the immoral man—and how did he present the reason to remove the open transgressor from the fellowship of the church? 1 Corinthians 5:3–8.

1 Corinthians 5:3–8: *3 For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed, 4 In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, 5 To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. 6 Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? 7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: 8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.*

“Paul had written briefly to the church, admonishing them ‘not to company’ with members who should persist in profligacy; but many of the believers perverted the apostle’s meaning, quibbled over his words, and excused themselves for disregarding his instruction.” —Ibid., p.300.

PRQ2. Why must open transgression of God’s law be dealt with seriously?

Tuesday, April 12

3. SEPARATION ABSOLUTELY NECESSARY

a. What is the basic condition for God’s children to be free from moral pollution? 2 Corinthians 6:14–18. At the same time, how can we reach people with the gospel of Christ?

2 Corinthians 6:14–18: *14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? 15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? 16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. 17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, 18 And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.*

“It was by associating with idolaters and joining in their festivities that the Hebrews were led to transgress God’s law and bring His judgments upon the nation. So now it is by leading the followers of Christ to associate with the ungodly and unite in their amusements that Satan is most successful in alluring them into sin. [2 Corinthians 6:17 quoted.] God requires of His people now as great a distinction from the world, in customs, habits, and principles, as He required of Israel anciently. If they faithfully follow the teachings of His word, this distinction will exist; it cannot be otherwise. The warnings given to the Hebrews against assimilating with the heathen were not more direct or explicit than are those forbidding Christians to conform to the spirit and customs of the ungodly. Christ speaks to us, ‘Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.’ 1 John 2:15. ‘The friendship of the world is enmity with God; whosoever therefore will be a friend of the world is the enemy of God.’ James 4:4. The followers of Christ are to separate themselves from sinners, choosing their society only when there is opportunity to do them good. We cannot be too decided in shunning the company of those who exert an influence to draw us away from God. While we pray, ‘Lead us not into temptation,’ we are to shun temptation, so far as possible.” —Patriarchs and Prophets, pp. 458, 459.

Tuesday, April 12

3. SEPARATION ABSOLUTELY NECESSARY

b. What is the instruction of Paul regarding those who live in open sin in the church? 1 Corinthians 5:9–13.

1 Corinthians 5:9–13: *9 I wrote unto you in an epistle not to company with fornicators: 10 Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. 11 But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat. 12 For what have I to do to judge them also that are without? do not ye judge them that are within? 13 But them that are without God judgeth. Therefore put away from among yourselves that wicked person.*

“Christ’s example forbids exclusiveness at the Lord’s Supper. It is true that open sin excludes the guilty. This the Holy Spirit plainly teaches. 1 Corinthians 5:11. But beyond this none are to pass judgment. God has not left it with men to say who shall present themselves on these occasions. For who can read the heart? Who can distinguish the tares from the wheat? ‘Let a man examine himself, and so let him eat of that bread, and drink of that cup.’ For ‘whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.’ ‘He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord’s body.’ 1 Corinthians 11:28, 27, 29.” — The Desire of Ages, p. 656.

PRQ3. When addressing sinful behavior, what should be our aim?

Wednesday, April 13

4. CHURCH DISCIPLINE

a. What clear instructions are given with regard to the erring? Proverbs 25:8, 9; Matthew 18:15.

Proverbs 25:8-9: *8 Go not forth hastily to strive, lest thou know not what to do in the end thereof, when thy neighbour hath put thee to shame. 9 Debate thy cause with thy neighbour himself; and discover not a secret to another:*

Matthew 18:15: *15 Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.*

“In dealing with erring church members, God’s people are carefully to follow the instruction given by the Saviour in the eighteenth chapter of Matthew. . . . [See Matthew 18:15–18] Do not tell others of the wrong. One person is told, then another, and still another; and continually the report grows, and the evil increases, till the whole church is made to suffer. Settle the matter ‘between thee and him alone.’ This is God’s plan. . . .

“Do not suffer sin upon your brother; but do not expose him, and thus increase the difficulty, making the reproof seem like a revenge. Correct him in the way outlined in the word of God.”—Gospel Workers, pp. 498, 499.

“[Matthew 18:15 quoted.] If you disregard the words of Christ, and walk in sparks of your own kindling, you will fail to work righteousness, and will come under the bewitching power of Satan.”—The Review and Herald, August 16, 1892.

PRQ4. What is to be my attitude and action if I see someone doing wrong?

Wednesday, April 13

4. CHURCH DISCIPLINE

b. If—and only if—the first step fails, what is the next step in the process of recovering the erring member? Matthew 18:16.

Matthew 18:16: *16 But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.*

“Take with you those who are spiritually minded, and talk with the one in error in regard to the wrong. He may yield to the united appeals of his brethren. As he sees their agreement in the matter, his mind may be enlightened.” —Gospel Workers, p. 500.

PRQ4. *What is to be my attitude and action if I see someone doing wrong?*

Wednesday, April 13

4. CHURCH DISCIPLINE

c. If—and only if—the first two steps fail, what is the next step regarding the one in error? Matthew 18:17, 18.

Matthew 18:17-18: *17 And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. 18 Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.*

“ ‘And if he shall neglect to hear them,’ what then shall be done? Shall a few persons in a board meeting take upon themselves the responsibility of disfellowshipping the erring one? ‘If he shall neglect to hear them, tell it unto the church.’ Let the church take action in regard to its members. . . .

“If he will not heed the voice of the church, if he refuses all the efforts made to reclaim him, upon the church rests the responsibility of separating him from fellowship. His name should then be stricken from the books.”—Ibid., pp.500, 501.

PRQ4. *What is to be my attitude and action if I see someone doing wrong?*

Thursday, April 14

5. CHURCH DISCIPLINE (CONTINUED)

a. What should we learn from how the church of Corinth was to deal openly and decisively with open transgression? 1 Corinthians 5:12, 13.

1 Corinthians 5:12-13: *12 For what have I to do to judge them also that are without? do not ye judge them that are within? 13 But them that are without God judgeth. Therefore put away from among yourselves that wicked person.*

“No church officer should advise, no committee should recommend, nor should any church vote, that the name of a wrongdoer shall be removed from the church books, until the instruction given by Christ has been faithfully followed. When this has been done, the church has cleared herself before God.”—Gospel Workers, p. 501.

“When every specification which Christ has given has been carried out in the true, Christian spirit, then, and then only, Heaven ratifies the decision of the church, because its members have the mind of Christ, and do as He would do were He upon the earth.”—Selected Messages, bk. 3, p. 22.

“Sin and sinners in the church must be promptly dealt with, that others may not be contaminated. . . .

“When the individual members of the church shall act as true followers of the meek and lowly Saviour, there will be less covering up and excusing of sin. All will strive to act as if in God’s presence.”—Testimonies for the Church, vol. 5, p. 147.

“Christ has plainly taught that those who persist in open sin must be separated from the church, but He has not committed to us the work of judging character and motive. He knows our nature too well to entrust this work to us. Should we try to uproot from the church those whom we suppose to be spurious Christians, we should be sure to make mistakes. Often we regard as hopeless subjects the very ones whom Christ is drawing to Himself. Were we to deal with these souls according to our imperfect judgment, it would perhaps extinguish their last hope. Many who think themselves Christians will at last be found wanting. Many will be in heaven who their neighbors supposed would never enter there. Man judges from appearance, but God judges the heart.”—Christ’s Object Lessons, pp. 71, 72.

PRQ5. When is church discipline and possible disfellowshipment necessary?

Friday, April 15

PERSONAL REVIEW QUESTIONS

- 1. Describe the depth of purity the Lord wants to instill in each of us.**
- 2. Why must open transgression of God's law be dealt with seriously?**
- 3. When addressing sinful behavior, what should be our aim?**
- 4. What should be my attitude and action if I see someone doing wrong?**
- 5. When is church discipline and possible disfellowshipment necessary?**

Lesson 4 - Sabbath, April 23, 2022

Lawsuits Among Brethren

MEMORY TEXT: “Know ye not that we shall judge angels? how much more things that pertain to this life”? (1 Corinthians 6:3).

“The saints are to judge the world. Then are they to depend upon the world, and upon the world’s lawyers to settle their difficulties? God does not want them to take their troubles to the subjects of the enemy for decision. Let us have confidence in one another.” — Selected Messages, bk. 3, p. 303.

Suggested Reading: *Selected Messages, bk. 3, pp. 299-305.*

Sunday, April 17

1. THE JUDGMENT OF THE WICKED

a. When will the judgment of the lost occur? Revelation 20:2, 4; 2 Peter 2:4. Who will judge them? 1 Corinthians 6:2, 3.

Revelation 20:2: *2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,*

Revelation 20:4: *4 And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.*

2 Peter 2:4: *4 For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment;*

1 Corinthians 6:2-3: *2 Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? 3 Know ye not that we shall judge angels? how much more things that pertain to this life?*

“During the thousand years between the first and the second resurrection the judgment of the wicked takes place. The apostle Paul points to this judgment as an event that follows the second advent. [1 Corinthians 4:5 quoted.] Daniel declares that when the Ancient of Days came, ‘judgment was given to the saints of the Most High.’ Daniel 7:22. At this time the righteous reign as kings and priests unto God. John in the Revelation says: [Revelation 20:4, 6 quoted]. It is at this time that, as foretold by Paul, ‘the saints shall judge the world.’ 1 Corinthians 6:2. In union with Christ they judge the wicked, comparing their acts with the statute book, the Bible, and deciding every case according to the deeds done in the body. Then the portion which the wicked must suffer is meted out, according to their works; and it is recorded against their names in the book of death. . . .

“Satan also and evil angels are judged by Christ and His people. . . . And Jude declares that ‘the angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the great day.’ Jude 6.” — The Great Controversy, pp. 660, 661.

PRQ1. Describe the work of the redeemed during the one thousand years.

Monday, April 18

2. DISPUTES AMONG CHRISTIANS

a. Where should church problems be solved? 1 Corinthians 6:4, 5.

1 Corinthians 6:4-5: *4 If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church. 5 I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?*

“The saints are to judge the world. Then are they to depend upon the world, and upon the world’s lawyers to settle their difficulties? God does not want them to take their troubles to the subjects of the enemy for decision. Let us have confidence in one another.”—Selected Messages, bk. 3, p. 303.

PRQ2. What can I do to improve the way church problems are handled?

Monday, April 18

2. DISPUTES AMONG CHRISTIANS

b. What happened in the church of Corinth that provoked a rebuke from Paul? 1 Corinthians 6:1, 2, 6. How does the Lord consider this practice?

1 Corinthians 6:1-2: *1 Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? 2 Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?*

1 Corinthians 6:6: *6 But brother goeth to law with brother, and that before the unbelievers.*

“The world and unconverted church members are in sympathy. Some when God reproves them for wanting their own way, make the world their confidence, and bring church matters before the world for decision. Then there is collision and strife, and Christ is crucified afresh, and put to open shame. Those church members who appeal to the courts of the world show that they have chosen the world as their judge, and their names are registered in heaven as one with unbelievers. How eagerly the world seizes the statements of those who betray sacred trusts! . . .

“To lean upon the arm of the law is a disgrace to Christians; yet this evil has been brought in and cherished among the Lord’s chosen people. Worldly principles have been stealthily introduced, until in practice many of our workers are becoming like the Laodiceans—half-hearted, because so much dependence is placed on lawyers and legal documents and agreements. Such a condition of things is abhorrent to God.”—Ibid., bk.3, pp. 302, 303.

PRQ2. What can I do to improve the way church problems are handled?

Monday, April 18

2. DISPUTES AMONG CHRISTIANS

c. Where can we find the solution to problems between church members? 1 Corinthians 6:7–11; 1 John 1:7, 9; Proverbs 28:13.

1 Corinthians 6:7–11: *7 Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded? 8 Nay, ye do wrong, and defraud, and that your brethren. 9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, 10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. 11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.*

1 John 1:7: *7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.*

1 John 1:9: *9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.*

Proverbs 28:13: *13 He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy.*

“The conditions of obtaining mercy of God are simple and just and reasonable. The Lord does not require us to do some grievous thing in order that we may have the forgiveness of sin. We need not make long and wearisome pilgrimages, or perform painful penances, to commend our souls to the God of heaven or to expiate our transgression; but he that confesseth and forsaketh his sin shall have mercy.” —Steps to Christ, p. 37.

PRQ2. What can I do to improve the way church problems are handled?

Tuesday, April 19

3. WARNING AGAINST SENSUALITY

a. What was the main purpose of our creation? Isaiah 43:7.

Isaiah 43:7: *7 Even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him.*

“Even now all created things declare the glory of [God’s] excellence. There is nothing, save the selfish heart of man, that lives unto itself. No bird that cleaves the air, no animal that moves upon the ground, but ministers to some other life. There is no leaf of the forest, or lowly blade of grass, but has its ministry. Every tree and shrub and leaf pours forth that element of life without which neither man nor animal could live; and man and animal, in turn, minister to the life of tree and shrub and leaf. The flowers breathe fragrance and unfold their beauty in blessing to the world. The sun sheds its light to gladden a thousand worlds. The ocean, itself the source of all our springs and fountains, receives the streams from every land, but takes to give. The mists ascending from its bosom fall in showers to water the earth, that it may bring forth and bud.” — The Desire of Ages, pp. 20, 21.

PRQ3. *How can I better glorify God in my body?*

Tuesday, April 19

3. WARNING AGAINST SENSUALITY

b. How did Paul consider the body of the believers? Romans 6:13, 15, 19, 20.

Romans 6:13: *13 Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.*

Romans 6:15: *15 What then? shall we sin, because we are not under the law, but under grace? God forbid.*

Romans 6:19: *19 I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.*

Romans 6:20: *20 For when ye were the servants of sin, ye were free from righteousness.*

“From eternal ages it was God’s purpose that every created being, from the bright and holy seraph to man, should be a temple for the indwelling of the Creator. Because of sin, humanity ceased to be a temple for God. Darkened and defiled by evil, the heart of man no longer revealed the glory of the Divine One. But by the incarnation of the Son of God, the purpose of Heaven is fulfilled. God dwells in humanity, and through saving grace the heart of man becomes again His temple.” — Ibid., p.161.

PRQ3. How can I better glorify God in my body?

Tuesday, April 19

3. WARNING AGAINST SENSUALITY

c. Since we are God's property, what should each of us understand with regard to our own body? 1 Corinthians 3:16, 17; 10:31.

1 Corinthians 3:16-17: *16 Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? 17 If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.*

1 Corinthians 10:31: *31 Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.*

“By the inspiration of the Spirit of God, Paul the apostle writes that ‘whatsoever ye do,’ even the natural act of eating or drinking, should be done, not to gratify a perverted appetite, but under a sense of responsibility—‘do all to the glory of God.’ Every part of the man is to be guarded; we are to beware lest that which is taken into the stomach shall banish from the mind high and holy thoughts.”—Counsels on Diet and Foods, p. 56.

PRQ3. How can I better glorify God in my body?

Wednesday, April 20

4. MORAL PURITY

a. Since our body is the temple of the Holy Spirit, what is our moral responsibility concerning it? 1 Corinthians 6:15–18.

1 Corinthians 6:15–18: *15 Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid. 16 What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh. 17 But he that is joined unto the Lord is one spirit. 18 Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.*

“Every Christian will have to learn to restrain his passions and be controlled by principle. Unless he does this he is unworthy of the Christian name.” — Testimonies for the Church, vol. 2, p. 347.

“Moral principle, strictly carried out, becomes the only safeguard of the soul. If ever there was a time when the diet should be of the most simple kind, it is now. . . . The less feverish the diet, the more easily can the passions be controlled. Gratification of taste should not be consulted irrespective of physical, intellectual, or moral health. . . .

“God has given you a habitation to care for and preserve in the best condition for His service and glory. Your bodies are not your own. ‘What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s.’ ” — Ibid., pp.352, 353.

PRQ4. What do Christians today need to know about the seventh commandment?

Wednesday, April 20

4. MORAL PURITY

b. What is moral purity, and how can we practice it successfully? 2 Corinthians 7:1; 1 Thessalonians 4:3–5.

2 Corinthians 7:1: *1 Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.*

1 Thessalonians 4:3–5: *3 For this is the will of God, even your sanctification, that ye should abstain from fornication: 4 That every one of you should know how to possess his vessel in sanctification and honour; 5 Not in the lust of concupiscence, even as the Gentiles which know not God:*

“We need to place a high value upon the right control of our thoughts, for such control prepares the mind and soul to labor harmoniously for the Master. It is necessary for our peace and happiness in this life that our thoughts center in Christ. As a man thinketh, so is he. Our improvement in moral purity depends on right thinking and right acting. . . .

“Evil thoughts destroy the soul. The converting power of God changes the heart, refining and purifying the thoughts. Unless a determined effort is made to keep the thoughts centered on Christ, grace cannot reveal itself in the life. The mind must engage in the spiritual warfare. Every thought must be brought into captivity to the obedience of Christ. All the habits must be brought under God’s control.

“We need a constant sense of the ennobling power of pure thoughts and the damaging influence of evil thoughts. Let us place our thoughts upon holy things. Let them be pure and true, for the only security for any soul is right thinking. We are to use every means that God has placed within our reach for the government and cultivation of our thoughts.”—Mind, Character, and Personality, vol. 1, p. 235.

PRQ4. What do Christians today need to know about the seventh commandment?

Thursday, April 21

5. VICTORY OVER SELF-INDULGENCE

a. How did Paul illustrate the Christian race? 1 Corinthians 9:25.

1 Corinthians 9:25: *25 And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.*

“In the hope of impressing vividly upon the minds of the Corinthian believers the importance of firm self-control, strict temperance, and unflagging zeal in the service of Christ, Paul in his letter to them made a striking comparison between the Christian warfare and the celebrated foot races held at stated intervals near Corinth. Of all the games instituted among the Greeks and the Romans, the foot races were the most ancient and the most highly esteemed. They were witnessed by kings, nobles, and statesmen. Young men of rank and wealth took part in them and shrank from no effort or discipline necessary to obtain the prize.

“The contests were governed by strict regulations, from which there was no appeal. Those who desired their names entered as competitors for the prize had first to undergo a severe preparatory training. Harmful indulgence of appetite, or any other gratification that would lower mental or physical vigor, was strictly forbidden. For one to have any hope of success in these trials of strength and speed, the muscles must be strong and supple, and the nerves well under control. Every movement must be certain, every step swift and unswerving; the physical powers must reach the highest mark.” — The Acts of the Apostles, pp. 309, 310.

PRQ5. *How can I be victorious in the battle for purity?*

Thursday, April 21

5. VICTORY OVER SELF-INDULGENCE

b. What does Paul say about how many win the prize? 1 Corinthians 9:24.

1 Corinthians 9:24: *24 Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.*

“Not one who complies with the conditions will be disappointed at the end of the race. Not one who is earnest and persevering will fail of success. The race is not to the swift, nor the battle to the strong. The weakest saint, as well as the strongest, may wear the crown of immortal glory. All may win who, through the power of divine grace, bring their lives into conformity to the will of Christ.” —Ibid., p.313.

PRQ5. How can I be victorious in the battle for purity?

Friday, April 22

PERSONAL REVIEW QUESTIONS

1. Describe the work of the redeemed during the one thousand years.

2. What can I do to improve the way church problems are handled?

3. How can I better glorify God in my body?

4. What do Christians today need to know about the seventh commandment?

5. How can I be victorious in the battle for purity?

Lesson 5 - Sabbath, April 30, 2022

Principles Regarding Marriage

MEMORY TEXT: “Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge” (Hebrews 13:4).

“When the divine principles are recognized and obeyed in this relation, marriage is a blessing; it guards the purity and happiness of the race, it provides for man’s social needs, it elevates the physical, the intellectual, and the moral nature.” —Patriarchs and Prophets, p. 46.

Suggested Readings: *Romans 7:1–3; 1 Corinthians 7 (entire chapter).*

Sunday, April 24

1. A MAN AND A WOMAN

a. When did God celebrate the first marriage? Genesis 1:27; 2:21, 22.

Genesis 1:27: *27 So God created man in his own image, in the image of God created he him; male and female created he them.*

Genesis 2:21-22: *21 And the LORD God caused a deep sleep to fall upon Adam and he slept: and he took one of his ribs, and closed up the flesh instead thereof; 22 And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man.*

“God celebrated the first marriage. Thus the institution has for its originator the Creator of the universe. ‘Marriage is honorable’ (Hebrews 13:4); it was one of the first gifts of God to man, and it is one of the two institutions that, after the Fall, Adam brought with him beyond the gates of Paradise.” — Patriarchs and Prophets, p. 46.

PRQ1. *What is the biblical standard of marriage?*

Sunday, April 24

1. A MAN AND A WOMAN

b. At what occasion did Jesus perform His first miracle? John 2:1–10.

John 2:1–10: *1 And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: 2 And both Jesus was called, and his disciples, to the marriage. 3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine. 4 Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. 5 His mother saith unto the servants, Whatsoever he saith unto you, do it. 6 And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. 7 Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. 8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. 9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom, 10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now.*

“Jesus did not begin His ministry by some great work before the Sanhedrin at Jerusalem. At a household gathering in a little Galilean village His power was put forth to add to the joy of a wedding feast. Thus He showed His sympathy with men, and His desire to minister to their happiness. In the wilderness of temptation He Himself had drunk the cup of woe. He came forth to give to men the cup of blessing, by His benediction to hallow the relations of human life.—The Desire of Ages, p. 144.

“At the first feast He attended with His disciples, Jesus gave them the cup that symbolized His work for their salvation. At the last supper He gave it again, in the institution of that sacred rite by which His death was to be shown forth ‘till He come.’ ”—Ibid., p.149.

PRQ1. What is the biblical standard of marriage?

Monday, April 25

2. LEAVE AND CLEAVE

a. What divine principle was written for a happy marriage? **Genesis 2:24.**

Genesis 2:24: *24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.*

“Around each family there is a sacred circle that should be kept unbroken. Within this circle no other person has a right to come. Let not the husband or the wife permit another to share the confidences that belong solely to themselves. Let each give love rather than exact it. Cultivate what is noblest in yourselves, and be quick to recognize the good qualities in each other.” —The Faith I live By, p. 252.

PRQ2. Explain the secrets of a happy marriage.

Monday, April 25

2. LEAVE AND CLEAVE

b. How can two different people live in full harmony? Colossians 1:27, 28.

Colossians 1:27-28: *27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: 28 Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:*

“If the will of God is fulfilled, the husband and wife will respect each other and cultivate love and confidence. Anything that would mar the peace and unity of the family should be firmly repressed, and kindness and love should be cherished. He who manifests the spirit of tenderness, forbearance, and love will find that the same spirit will be reflected upon him. Where the Spirit of God reigns, there will be no talk of unsuitability in the marriage relation. If Christ indeed is formed within, the hope of glory, there will be union and love in the home. Christ abiding in the heart of the wife will be at agreement with Christ abiding in the heart of the husband. They will be striving together for the mansions Christ has gone to prepare for those who love Him.” — The Adventist Home, p. 120.

PRQ2. Explain the secrets of a happy marriage.

Monday, April 25

2. LEAVE AND CLEAVE

c. What are some additional principles given for edifying the family relationship? Ephesians 5:33.

Ephesians 5:33: *33 Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.*

“Let each give love rather than exact it. Cultivate that which is noblest in yourselves, and be quick to recognize the good qualities in each other. The consciousness of being appreciated is a wonderful stimulus and satisfaction. Sympathy and respect encourage the striving after excellence, and love itself increases as it stimulates to nobler aims. . . .

“Make Christ first and last and best in everything. As your love for Him becomes deeper and stronger, your love for each other will be purified and strengthened.” — The Ministry of Healing, p. 361.

PRQ2. Explain the secrets of a happy marriage.

Tuesday, April 26

3. GOD HATES DIVORCE

a. What fundamental principle was declared by the Lord Jesus concerning the perpetuity of the marriage relation? Matthew 19:4–8.

Matthew 19:4–8: *4 And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, 5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? 6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. 7 They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? 8 He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.*

“When the Pharisees afterward questioned Him concerning the lawfulness of divorce, Jesus pointed His hearers back to the marriage institution as ordained at creation. [Matthew 19:8 quoted.] He referred them to the blessed days of Eden, when God pronounced all things ‘very good.’ Then marriage and the Sabbath had their origin, twin institutions for the glory of God in the benefit of humanity. Then, as the Creator joined the hands of the holy pair in wedlock, saying, A man shall ‘leave his father and his mother, and shall cleave unto his wife: and they shall be one’ (Genesis 2:24), He enunciated the law of marriage for all the children of Adam to the close of time. That which the Eternal Father Himself had pronounced good was the law of highest blessing and development for man.” —Thoughts From the Mount of Blessing, pp. 63, 64.

PRQ3. Where does the Bible make it clear that marriage is for life?

Tuesday, April 26

3. GOD HATES DIVORCE

b. What did God declare through Malachi regarding unfaithfulness in marriage? Malachi 2:12–16.

Malachi 2:12–16: *12 The LORD will cut off the man that doeth this, the master and the scholar, out of the tabernacles of Jacob, and him that offereth an offering unto the LORD of hosts. 13 And this have ye done again, covering the altar of the LORD with tears, with weeping, and with crying out, insomuch that he regardeth not the offering any more, or receiveth it with good will at your hand. 14 Yet ye say, Wherefore? Because the LORD hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion, and the wife of thy covenant. 15 And did not he make one? Yet had he the residue of the spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth. 16 For the LORD, the God of Israel, saith that he hateth putting away: for one covereth violence with his garment, saith the LORD of hosts: therefore take heed to your spirit, that ye deal not treacherously.*

PRQ3. Where does the Bible make it clear that marriage is for life?

Tuesday, April 26

3. GOD HATES DIVORCE

c. In case of divorce, what instruction did the Lord give through the apostle Paul? Romans 7:1–3; 1 Corinthians 7:10–15.

Romans 7:1–3: *I know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? 2 For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. 3 So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.*

1 Corinthians 7:10–15: *10 And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband: 11 But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife. 12 But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. 13 And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. 14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy. 15 But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace.*

“If the wife is an unbeliever and an opposer, the husband cannot, in view of the law of God, put her away on this ground alone. In order to be in harmony with the law of Jehovah, he must abide with her, unless she chooses of herself to depart. He may suffer opposition and be oppressed and annoyed in many ways; he will find his comfort and his strength and support from God, who is able to give grace for every emergency. He should be a man of pure mind, of truly decided, firm principles, and God will give him wisdom in regard to the course which he should pursue.” — Testimonies on Sexual Behavior, Adultery, and Divorce, pp. 158, 159.

Continued...

“Now, as in Christ’s day, the condition of society presents a sad comment upon heaven’s ideal of this sacred relation. Yet even for those who have found bitterness and disappointment where they had hoped for companionship and joy, the gospel of Christ offers a solace.” — Thoughts From the Mount of Blessing, p. 65.

PRQ3. Where does the Bible make it clear that marriage is for life?

Wednesday, April 27

4. TIMES OF RESTORATION

a. What is God's purpose for His people in these last days? Isaiah 58:12–14.

Isaiah 58:12–14: *12 And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. 13 If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: 14 Then shalt thou delight thyself in the LORD; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken it.*

“The prophet here describes a people who, in a time of general departure from truth and righteousness, are seeking to restore the principles that are the foundation of the kingdom of God. They are repairers of a breach that has been made in God’s law—the wall that He has placed around His chosen ones for their protection, and obedience to whose precepts of justice, truth, and purity is to be their perpetual safeguard. . . .

“In the time of the end every divine institution is to be restored. The breach made in the law at the time the Sabbath was changed by man, is to be repaired. God’s remnant people, standing before the world as reformers, are to show that the law of God is the foundation of all enduring reform and that the Sabbath of the fourth commandment is to stand as a memorial of creation, a constant reminder of the power of God. In clear, distinct lines they are to present the necessity of obedience to all the precepts of the Decalogue. Constrained by the love of Christ, they are to cooperate with Him in building up the waste places. They are to be repairers of the breach, restorers of paths to dwell in.”—Prophets and Kings, pp. 677, 678.

PRQ4. What vital institutions must we restore from Eden before Christ's return?

Wednesday, April 27

4. TIMES OF RESTORATION

b. Besides the Sabbath of the fourth commandment, name two other divine institutions that need to be restored—and why.

“[In Eden] marriage and the Sabbath had their origin, twin institutions for the glory of God in the benefit of humanity.” —Thoughts From the Mount of Blessing, p. 63.

“What of the marriage relation today? Is it not perverted and defiled, made even as it was in Noah’s day? Divorce after divorce is recorded in the daily papers. This is the marriage of which Christ speaks when He says that before the flood they were ‘marrying and giving in marriage.’ ” —Manuscript Releases, vol. 7, p. 56.

“Jesus wants to see happy marriages, happy firesides.” —In Heavenly Places, p. 202.

“The true fasting which should be recommended to all, is abstinence from every stimulating kind of food, and the proper use of wholesome simple food, which God has provided in abundance.” —Medical Ministry, p. 283.

PRQ4. What vital institutions must we restore from Eden before Christ’s return?

Thursday, April 28

5. TIMES OF RESTORATION (CONTINUED)

a. What is preceded and followed in the process of restoration? Acts 3:19–21.

Acts 3:19–21: *19 Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; 20 And he shall send Jesus Christ, which before was preached unto you: 21 Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.*

“When there shall be a ‘restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began’ (Acts 3:21), the creation Sabbath, the day on which Jesus lay at rest in Joseph’s tomb, will still be a day of rest and rejoicing. Heaven and earth will unite in praise, as ‘from one Sabbath to another’ (Isaiah 66:23) the nations of the saved shall bow in joyful worship to God and the Lamb.”—The Desire of Ages, pp. 769, 770.

“Men need to think less about what they shall eat and drink of temporal food, and much more in regard to the food from heaven, that will give tone and vitality to the whole religious experience.”—Medical Ministry, p. 283.

“In order to know what are the best foods, we must study God’s original plan for man’s diet. He who created man and who understands his needs appointed Adam his food. . . . Grains, fruits, nuts, and vegetables constitute the diet chosen for us by our Creator.”—Child Guidance, p. 380.

“[John the Baptist] was a representative of those living in these last days, to whom God has entrusted sacred truths to present before the people, to prepare the way for the second appearing of Christ. John was a reformer. . . .

“John separated himself from friends, and from the luxuries of life. The simplicity of his dress, a garment woven of camel’s hair, was a standing rebuke to the extravagance and display of the Jewish priests, and of the people generally. His diet, purely vegetable, of locusts and wild honey, was a rebuke to the indulgence of appetite, and the gluttony that everywhere prevailed.”—Counsels on Health, p. 72.

PRQ5. *How is our work similar to that of John the Baptist?*

Friday, April 29

PERSONAL REVIEW QUESTIONS

- 1. What is the biblical standard of marriage?**
- 2. Explain the secrets of a happy marriage.**
- 3. Where does the Bible make it clear that marriage is for life?**
- 4. What vital institutions must we restore from Eden before Christ's return?**
- 5. How is our work similar to that of John the Baptist?**

MAY - First Sabbath Offering

World Missions

“The end of all things is at hand. . . . The Captain of our salvation says, ‘Advance. The night cometh, in which no man can work.’ ”—My Life Today, p. 109.

The task of sharing the everlasting gospel with an entire world plagued by Babylonish confusion is the call of the hour. It is the sacred duty of every single person who accepts the three angels’ messages. What a privilege it is—yet there still is much to be done.

As of this writing, the Universal Postal Union lists 191 nations and territories in their system, and the United Nations recognizes 195 countries worldwide. How many among this earth’s teeming multitudes have not yet received the present truth that can save their souls? The apostle reminds us, “Some have not the knowledge of God: I speak this to your shame.” “How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?” (1 Corinthians 15:34; Romans 10:14). None are equipped to take the truth to all the world. But in the power of the Holy Spirit, we each can do something.

“Everyone who has received the gospel has been given sacred truth to impart to the world. God’s faithful people have always been aggressive missionaries, consecrating their resources to the honor of His name and wisely using their talents in His service.

...

“Everyone who has received Christ is called to work for the salvation of his fellow men. . . . The charge to give this invitation includes the entire church. . . .

“Long has God waited for the spirit of service to take possession of the whole church so that everyone shall be working for Him according to his ability. When the members of the church of God do their appointed work in the needy fields at home and abroad, in fulfillment of the gospel commission, the whole world will soon be warned and the Lord Jesus will return to this earth with power and great glory.”—The Acts of the Apostles, pp. 109-111.

With today’s First Sabbath Offering for world missions, may the Lord move upon our hearts and help us cherish one way we have to collaborate in the wonderful work of salvation—through our generous gifts.

The General Conference Missionary Department

Lesson 6 - Sabbath, May 7, 2022

Lessons From the History of Israel

MEMORY TEXT: “Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come” (1 Corinthians 10:11).

“Today Satan is using the same devising to introduce the same evils, and his efforts are followed by the same results that in the days of Israel laid so many in their graves.”—The Review and Herald, February 4, 1909.

Suggested Readings: *1 Corinthians 10:1–11; The Acts of the Apostles, pp. 315-317.*

Sunday, May 1

1. LUSTING AFTER EVIL THINGS

a. After what evil things (1 Corinthians 10:6) did the Israelites lust?

1 Corinthians 10:6: *6 Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.*

“When God led the children of Israel out of Egypt, it was His purpose to establish them in the land of Canaan a pure, happy, healthy people. . . . He removed flesh food from them in a great measure. He had granted them flesh in answer to their clamors, just before reaching Sinai, but it was furnished for only one day. God might have provided flesh as easily as manna, but a restriction was placed upon the people for their good. It was His purpose to supply them with food better suited to their wants than the feverish diet to which many of them had been accustomed in Egypt. The perverted appetite was to be brought into a more healthy state, that they might enjoy the food originally provided for man—the fruits of the earth, which God gave to Adam and Eve in Eden.”—Counsels on Diet and Foods, pp. 377, 378.

PRQ1. *Explain one big problem the Israelites had in the wilderness.*

Sunday, May 1

1. LUSTING AFTER EVIL THINGS

b. What was the quick result of intemperance? Numbers 11:4, 20, 31–34.

Numbers 11:4: *4 And the mixt multitude that was among them fell a lusting: and the children of Israel also wept again, and said, Who shall give us flesh to eat?*

Numbers 11:20: *20 But even a whole month, until it come out at your nostrils, and it be loathsome unto you: because that ye have despised the LORD which is among you, and have wept before him, saying, Why came we forth out of Egypt?*

Numbers 11:31–34: *31 And there went forth a wind from the LORD, and brought quails from the sea, and let them fall by the camp, as it were a days journey on this side, and as it were a days journey on the other side, round about the camp, and as it were two cubits high upon the face of the earth. 32 And the people stood up all that day, and all that night, and all the next day, and they gathered the quails: he that gathered least gathered ten homers: and they spread them all abroad for themselves round about the camp. 33 And while the flesh was yet between their teeth, ere it was chewed, the wrath of the LORD was kindled against the people, and the LORD smote the people with a very great plague. 34 And he called the name of that place Kibroth-hattaavah: because there they buried the people that lusted.*

“Their rebellious desires were gratified, but they were left to suffer the result. They feasted without restraint, and their excesses were speedily punished. . . . Large numbers were cut down by burning fevers, while the most guilty among them were smitten as soon as they tasted the food for which they had lusted.” —Patriarchs and Prophets, p. 382.

PRQ1. Explain one big problem the Israelites had in the wilderness.

Monday, May 2

2. IDOLATRY

a. In what degrading apostasy did Israel take part at Sinai? Exodus 32:1–6.

Exodus 32:1–6: *1 And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. 2 And Aaron said unto them, Break off the golden earrings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me. 3 And all the people brake off the golden earrings which were in their ears, and brought them unto Aaron. 4 And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt. 5 And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, To morrow is a feast to the LORD. 6 And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.*

“Under the pretense of holding ‘a feast to the Lord,’ they gave themselves up to gluttony and licentious reveling. . . .

“Only a few days had passed since the Hebrews had made a solemn covenant with God to obey His voice. They had stood trembling with terror before the mount, listening to the words of the Lord, ‘Thou shalt have no other gods before Me.’ The glory of God still hovered above Sinai in the sight of the congregation; but they turned away, and asked for other gods. ‘They made a calf in Horeb, and worshiped the molten image. Thus they changed their glory into the similitude of an ox.’ Psalm 106:19, 20. How could greater ingratitude have been shown, or more daring insult offered, to Him who had revealed Himself to them as a tender father and an all-powerful king!” —Patriarchs and Prophets, p. 317.

PRQ2. *Name some ways by which idolatry is practiced today.*

Monday, May 2

2. IDOLATRY

b. How might we today be in danger of being involved in idolatry, even without graven images? Exodus 20:3–6; 1 John 5:21.

Exodus 20:3–6: *3 Thou shalt have no other gods before me. 4 Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: 5 Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; 6 And shewing mercy unto thousands of them that love me, and keep my commandments.*

1 John 5:21: *21 Little children, keep yourselves from idols. Amen.*

“Jehovah, the eternal, self-existent, uncreated One, Himself the Source and Sustainer of all, is alone entitled to supreme reverence and worship. Man is forbidden to give to any other object the first place in his affections or his service. Whatever we cherish that tends to lessen our love for God or to interfere with the service due Him, of that do we make a god.” —Ibid., p.305.

“So long have men worshiped human opinions and human institutions that almost the whole world is following after idols.” —Prophets and Kings, p. 186.

“Every time you refuse to listen to the message of mercy, you strengthen yourself in unbelief. Every time you fail to open the door of your heart to Christ, you become more and more unwilling to listen to the voice of Him that speaketh. You diminish your chance of responding to the last appeal of mercy. Let it not be written of you, as of ancient Israel, ‘Ephraim is joined to idols; let him alone.’ Hosea 4:17. Let not Christ weep over you as He wept over Jerusalem, saying, ‘How often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold, your house is left unto you desolate.’ Luke 13:34, 35.” —Christ’s Object Lessons, p. 237.

PRQ2. *Name some ways by which idolatry is practiced today.*

Tuesday, May 3

3. IMMORALITY

a. What moral disaster entrapped Israel at Baal-Peor? Numbers 25:1–9.

Numbers 25:1–9: *1 And Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab. 2 And they called the people unto the sacrifices of their gods: and the people did eat, and bowed down to their gods. 3 And Israel joined himself unto Baal-peor: and the anger of the LORD was kindled against Israel. 4 And the LORD said unto Moses, Take all the heads of the people, and hang them up before the LORD against the sun, that the fierce anger of the LORD may be turned away from Israel. 5 And Moses said unto the judges of Israel, Slay ye every one his men that were joined unto Baal-peor. 6 And, behold, one of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, who were weeping before the door of the tabernacle of the congregation. 7 And when Phinehas, the son of Eleazar, the son of Aaron the priest, saw it, he rose up from among the congregation, and took a javelin in his hand; 8 And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly. So the plague was stayed from the children of Israel. 9 And those that died in the plague were twenty and four thousand.*

“At Balaam’s suggestion, a grand festival in honor of [Midianites] gods was appointed by the king of Moab, and it was secretly arranged that Balaam should induce the Israelites to attend. He was regarded by them as a prophet of God, and hence had little difficulty in accomplishing his purpose. Great numbers of the people joined him in witnessing the festivities. They ventured upon the forbidden ground, and were entangled in the snare of Satan. Beguiled with music and dancing, and allured by the beauty of heathen vestals, they cast off their fealty to Jehovah. As they united in mirth and feasting, indulgence in wine beclouded their senses and broke down the barriers of self-control. Passion had full sway; and having defiled their consciences by lewdness, they were persuaded to bow down to idols. They offered sacrifice upon heathen altars and participated in the most degrading rites.” — Patriarchs and Prophets, p. 454.

PRQ3. *How might Satan be trying to ensnare us like at Baal-Peor?*

Tuesday, May 3

3. IMMORALITY

b. As we approach heavenly Canaan, how is Satan working in similar ways to destroy God's people? 1 Corinthians 10:11–13.

1 Corinthians 10:11–13: *11 Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. 12 Wherefore let him that thinketh he standeth take heed lest he fall. 13 There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.*

“Satan well knows the material with which he has to deal in the human heart. He knows—for he has studied with fiendish intensity for thousands of years—the points most easily assailed in every character; and through successive generations he has wrought to overthrow the strongest men, princes in Israel, by the same temptations that were so successful at Baalpeor. All along through the ages there are strewn wrecks of character that have been stranded upon the rocks of sensual indulgence. As we approach the close of time, as the people of God stand upon the borders of the heavenly Canaan, Satan will, as of old, redouble his efforts to prevent them from entering the goodly land. He lays his snares for every soul. It is not the ignorant and uncultured merely that need to be guarded; he will prepare his temptations for those in the highest positions, in the most holy office; if he can lead them to pollute their souls, he can through them destroy many. And he employs the same agents now as he employed three thousand years ago. By worldly friendships, by the charms of beauty, by pleasure seeking, mirth, feasting, or the wine cup, he tempts to the violation of the seventh commandment.” —Ibid., pp.457, 458.

PRQ3. How might Satan be trying to ensnare us like at Baal-Peor?

Wednesday, May 4

4. A BAD HABIT

a. What sin was frequent in Israel's journey, and how was it punished? 1 Corinthians 10:10; Exodus 16:8; Numbers 14:27, 36; 11:1.

1 Corinthians 10:10: *10 Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.*

Exodus 16:8: *8 And Moses said, This shall be, when the LORD shall give you in the evening flesh to eat, and in the morning bread to the full; for that the LORD heareth your murmurings which ye murmur against him: and what are we? your murmurings are not against us, but against the LORD.*

Numbers 14:27: *27 How long shall I bear with this evil congregation, which murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me.*

Numbers 14:36: *36 And the men, which Moses sent to search the land, who returned, and made all the congregation to murmur against him, by bringing up a slander upon the land,*

Numbers 11:1: *1 And when the people complained, it displeased the LORD: and the LORD heard it; and his anger was kindled; and the fire of the LORD burnt among them, and consumed them that were in the uttermost parts of the camp.*

“Murmuring and tumults had been frequent during the journey from the Red Sea to Sinai, but in pity for their ignorance and blindness God had not then visited the sin with judgments. But since that time He had revealed Himself to them at Horeb. They had received great light, as they had been witnesses to the majesty, the power, and the mercy of God; and their unbelief and discontent incurred the greater guilt.

Furthermore, they had covenanted to accept Jehovah as their king and to obey His authority. Their murmuring was now rebellion, and as such it must receive prompt and signal punishment, if Israel was to be preserved from anarchy and ruin. ‘The fire of Jehovah burnt among them, and consumed them that were in the uttermost parts of the camp.’ The most guilty of the complainers were slain by lightning from the cloud.”—Patriarchs and Prophets, p. 379.

PRQ4. What should I do to overcome the tendency to murmur?

Wednesday, May 4

4. A BAD HABIT

b. Why were most of the Israelites who left Egypt not able to enter the promised land—and why are God’s people today journeying for such a long time in this wicked world? Hebrews 3:16–19; 4:1, 2.

Hebrews 3:16–19: *16 For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses. 17 But with whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness? 18 And to whom sware he that they should not enter into his rest, but to them that believed not? 19 So we see that they could not enter in because of unbelief.*

Hebrews 4:1-2: *1 Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. 2 For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.*

“For forty years did unbelief, murmuring, and rebellion shut out ancient Israel from the land of Canaan. The same sins have delayed the entrance of modern Israel into the heavenly Canaan. In neither case were the promises of God at fault. It is the unbelief, the worldliness, unconsecration, and strife among the Lord’s professed people that have kept us in this world of sin and sorrow so many years.”—
Evangelism, p. 696.

PRQ4. What should I do to overcome the tendency to murmur?

Wednesday, May 4

4. A BAD HABIT

c. What is the root of murmuring, and how can we overcome it? Romans 11:20.

Romans 11:20: *20 Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear:*

“Like incense the fragrance of the gospel was to be diffused throughout the world. To those who should accept Christ, the message would be a savor of life unto life; but to those who should persist in unbelief, a savor of death unto death.” — The Acts of the Apostles, p. 326.

PRQ4. What should I do to overcome the tendency to murmur?

Thursday, May 5

5. A VICTORIOUS PEOPLE

a. Describe the key to victory despite the challenges we face. Revelation 12:17; 1 Corinthians 15:57.

Revelation 12:17: *17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.*

1 Corinthians 15:57: *57 But thanks be to God, which giveth us the victory through our Lord Jesus Christ.*

“The gospel that is to be preached to all nations, kindreds, tongues, and peoples presents the truth in clear lines, showing that obedience is the condition of gaining eternal life. Christ imparts His righteousness to those who consent to let Him take away their sins. We are indebted to Christ for the grace which makes us complete in Him.” —The SDA Bible Commentary [E. G. White Comments], vol. 7, p. 972.

“Notwithstanding the defects of the people of God, Christ does not turn away from the objects of His care. He has the power to change their raiment. He removes the filthy garments, He places upon the repenting, believing ones His own robe of righteousness, and writes pardon against their names on the records of heaven. He confesses them as His before the heavenly universe. Satan their adversary is shown to be an accuser and deceiver. God will do justice for His own elect.” —Christ’s Object Lessons, pp. 169, 170.

PRQ5. How can I be victorious in the final struggle?

Thursday, May 5

5. A VICTORIOUS PEOPLE

b. What main qualities identify God's people? Revelation 14:12; 15:2.

Revelation 14:12: *12 Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.*

Revelation 15:2: *2 And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.*

“In the issue of the conflict all Christendom will be divided into two great classes, those who keep the commandments of God and the faith of Jesus, and those who worship the beast and his image, and receive his mark. Although church and state will unite their power to compel all, ‘both small and great, rich and poor, free and bond,’ to receive the mark of the beast, yet the people of God will not receive it. Revelation 13:16.”—Counsels for the Church, pp. 39, 40.

PRQ5. How can I be victorious in the final struggle?

Friday, May 6

PERSONAL REVIEW QUESTIONS

1. Explain one big problem the Israelites had in the wilderness.

2. Name some ways by which idolatry is practiced today.

3. How might Satan be trying to ensnare us like at Baal-Peor?

4. What should I do to overcome the tendency to murmur?

5. How can I be victorious in the final struggle?

Lesson 7 - Sabbath, May 14, 2022

The Communion Service

MEMORY TEXT: “For as often as ye eat this bread, and drink this cup, ye do shew the Lord’s death till he come” (1 Corinthians 11:26).

“At the first feast He attended with His disciples, Jesus gave them the cup that symbolized His work for their salvation. At the last supper He gave it again, in the institution of that sacred rite by which His death was to be shown forth ‘till He come.’ 1 Corinthians 11:26.”—*The Desire of Ages*, p. 149.

Suggested Readings: *1 Corinthians 11:17–34; The Desire of Ages, pp. 652-661.*

Sunday, May 8

1. THE LORD'S SUPPER

a. Why has Christ established the Communion service for us—and what is to be our attitude regarding it? Matthew 26:26–29; 1 Corinthians 11:26.

Matthew 26:26–29: *26 And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. 27 And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; 28 For this is my blood of the new testament, which is shed for many for the remission of sins. 29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Fathers kingdom.*

1 Corinthians 11:26: *26 For as often as ye eat this bread, and drink this cup, ye do shew the Lords death till he come.*

“In partaking with His disciples of the bread and wine, Christ pledged Himself to them as their Redeemer. He committed to them the new covenant, by which all who receive Him become children of God, and joint heirs with Christ. By this covenant every blessing that heaven could bestow for this life and the life to come was theirs. This covenant deed was to be ratified with the blood of Christ. And the administration of the Sacrament was to keep before the disciples the infinite sacrifice made for each of them individually as a part of the great whole of fallen humanity.”
—The Desire of Ages, pp. 656-659.

“The Communion service points to Christ’s second coming.”—Ibid., p.659.

“None should exclude themselves from the Communion because some who are unworthy may be present. Every disciple is called upon to participate publicly, and thus bear witness that he accepts Christ as a personal Saviour. It is at these, His own appointments, that Christ meets His people, and energizes them by His presence. Hearts and hands that are unworthy may even administer the ordinance, yet Christ is there to minister to His children.”—Ibid., p.656.

PRQ1. How does Jesus want me to benefit from the Communion service?

Monday, May 9

2. CHRIST, THE BREAD OF HEAVEN

a. How did Christ identify Himself with the life-giving provision of bread? 1 Corinthians 11:23–25; John 6:33–35, 50, 51, 63.

1 Corinthians 11:23–25: *23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: 24 And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. 25 After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.*

John 6:33–35: *33 For the bread of God is he which cometh down from heaven, and giveth life unto the world. 34 Then said they unto him, Lord, evermore give us this bread. 35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.*

John 6:50-51: *50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die. 51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.*

John 6:63: *63 It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.*

“To eat the flesh and drink the blood of Christ is to receive Him as a personal Saviour, believing that He forgives our sins, and that we are complete in Him. It is by beholding His love, by dwelling upon it, by drinking it in, that we are to become partakers of His nature. What food is to the body, Christ must be to the soul. Food cannot benefit us unless we eat it, unless it becomes a part of our being. So Christ is of no value to us if we do not know Him as a personal Saviour. A theoretical knowledge will do us no good. We must feed upon Him, receive Him into the heart, so that His life becomes our life. His love, His grace, must be assimilated.”—The Desire of Ages, p. 389.

Continued...

“The life of Christ that gives life to the world is in His word. It was by His word that Jesus healed disease and cast out demons; by His word He stilled the sea, and raised the dead; and the people bore witness that His word was with power. He spoke the word of God, as He had spoken through all the prophets and teachers of the Old Testament. The whole Bible is a manifestation of Christ, and the Saviour desired to fix the faith of His followers on the word. When His visible presence should be withdrawn, the word must be their source of power.” —Ibid., p.390.

PRQ2. Why does the Lord refer to Himself as the Bread of life?

Monday, May 9

2. CHRIST, THE BREAD OF HEAVEN

b. What should we learn from the way Christ responded when challenged by Satan to abuse His creative power for selfish purposes? Matthew 4:4.

Matthew 4:4: *4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.*

“As we must eat for ourselves in order to receive nourishment, so we must receive the word for ourselves. We are not to obtain it merely through the medium of another’s mind. We should carefully study the Bible, asking God for the aid of the Holy Spirit, that we may understand His word. We should take one verse, and concentrate the mind on the task of ascertaining the thought which God has put in that verse for us. We should dwell upon the thought until it becomes our own, and we know ‘what saith the Lord.’” —Ibid.

“As the Son of God lived by faith in the Father, so are we to live by faith in Christ. So fully was Jesus surrendered to the will of God that the Father alone appeared in His life. Although tempted in all points like as we are, He stood before the world untainted by the evil that surrounded Him. Thus we also are to overcome as Christ overcame.” —Ibid., p.389.

PRQ2. *Why does the Lord refer to Himself as the Bread of life?*

Tuesday, May 10

3. THE WINE

a. What kind of wine was offered by Christ at the wedding in Cana and the Communion service? Isaiah 65:8.

Isaiah 65:8: *8 Thus saith the LORD, As the new wine is found in the cluster, and one saith, Destroy it not; for a blessing is in it: so will I do for my servants sakes, that I may not destroy them all.*

“The wine which Christ provided for the feast, and that which He gave to the disciples as a symbol of His own blood, was the pure juice of the grape. To this the prophet Isaiah refers when he speaks of the new wine ‘in the cluster,’ and says, ‘Destroy it not; for a blessing is in it.’ Isaiah 65:8.” —The Desire of Ages, p. 149.

“The Communion service points to Christ’s second coming. It was designed to keep this hope vivid in the minds of the disciples. Whenever they met together to commemorate His death, they recounted how ‘He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is My blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father’s kingdom.’ In their tribulation they found comfort in the hope of their Lord’s return. Unspeakably precious to them was the thought, ‘As often as ye eat this bread, and drink this cup, ye do show the Lord’s death till He come.’ 1 Corinthians 11:26.” —Ibid., p.659.

PRQ3. What should be our focus when partaking of the Communion wine?

Tuesday, May 10

3. THE WINE

b. What precious promise is found in 1 John 1:7?

1 John 1:7: *7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.*

“The thought that the righteousness of Christ is imputed to us, not because of any merit on our part, but as a free gift from God, is a precious thought. The enemy of God and man is not willing that this truth should be clearly presented; for he knows that if the people receive it fully, his power will be broken. . . .

“That simple faith which takes God at His word should be encouraged. God’s people must have that faith which will lay hold of divine power; ‘for by grace are ye saved through faith; and that not of yourselves: it is the gift of God.’ [Ephesians 2:8.]

Those who believe that God for Christ’s sake has forgiven their sins, should not, through temptation, fail to press on to fight the good fight of faith. Their faith should grow stronger until their Christian life, as well as their words, shall declare, ‘The blood of Jesus Christ . . . cleanseth us from all sin.’ [1 John 1:7.]” —Gospel Workers, p. 161.

PRQ3. *What should be our focus when partaking of the Communion wine?*

Wednesday, May 11

4. WORTHINESS

a. Who can partake of the Lord's Supper? 1 Corinthians 11:27, 29. Give an example of when it was taken unworthily. John 13:10, 11, 18.

1 Corinthians 11:27: *27 Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.*

1 Corinthians 11:29: *29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lords body.*

John 13:10-11: *10 Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. 11 For he knew who should betray him; therefore said he, Ye are not all clean.*

John 13:18: *18 I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.*

“Judas the betrayer was present at the sacramental service. He received from Jesus the emblems of His broken body and His spilled blood. He heard the words, ‘This do in remembrance of Me.’ And sitting there in the very presence of the Lamb of God, the betrayer brooded upon his own dark purposes, and cherished his sullen, revengeful thoughts.” — The Desire of Ages, p. 653.

PRQ4. Why do we need to be worthy to come to the Lord's table?

Wednesday, May 11

4. WORTHINESS

b. Though a member of the twelve, why was Judas unworthy in heart to partake of the Communion? What preparation was intended to soften his hard heart—and is needed by us, too? John 13:14, 15.

John 13:14-15: *14 If I then, your Lord and Master, have washed your feet; ye also ought to wash one anothers feet. 15 For I have given you an example, that ye should do as I have done to you.*

“The constraining power of that love [of Jesus] was felt by Judas. When the Saviour’s hands were bathing those soiled feet, and wiping them with the towel, the heart of Judas thrilled through and through with the impulse then and there to confess his sin. But he would not humble himself. He hardened his heart against repentance; and the old impulses, for the moment put aside, again controlled him. Judas was now offended at Christ’s act in washing the feet of His disciples. If Jesus could so humble Himself, he thought, He could not be Israel’s king. All hope of worldly honor in a temporal kingdom was destroyed. Judas was satisfied that there was nothing to be gained by following Christ. After seeing Him degrade Himself, as he thought, he was confirmed in his purpose to disown Him, and confess himself deceived. He was possessed by a demon, and he resolved to complete the work he had agreed to do in betraying his Lord.” —Ibid., p.645.

“[Christ] had washed the feet of Judas, but the heart had not been yielded to Him. It was not purified. Judas had not submitted himself to Christ.” —Ibid., p.649.

“There is in man a disposition to esteem himself more highly than his brother, to work for self, to seek the highest place; and often this results in evil surmisings and bitterness of spirit. The ordinance preceding the Lord’s Supper is to clear away these misunderstandings, to bring man out of his selfishness, down from his stilts of self-exaltation, to the humility of heart that will lead him to serve his brother.” —Ibid., p.650.

PRQ4. Why do we need to be worthy to come to the Lord’s table?

Thursday, May 12

5. SELF-EXAMINATION

a. Before the service, what action should we take? 1 Corinthians 11:28.

1 Corinthians 11:28: *28 But let a man examine himself, and so let him eat of that bread, and drink of that cup.*

“The holy Watcher from heaven is present at this season [of feet washing] to make it one of soul searching, of conviction of sin, and of the blessed assurance of sins forgiven. Christ in the fullness of His grace is there to change the current of the thoughts that have been running in selfish channels. The Holy Spirit quickens the sensibilities of those who follow the example of their Lord. As the Saviour’s humiliation for us is remembered, thought links with thought; a chain of memories is called up, memories of God’s great goodness and of the favor and tenderness of earthly friends. Blessings forgotten, mercies abused, kindnesses slighted, are called to mind. Roots of bitterness that have crowded out the precious plant of love are made manifest. Defects of character, neglect of duties, ingratitude to God, coldness toward our brethren, are called to remembrance. Sin is seen in the light in which God views it. Our thoughts are not thoughts of self-complacency, but of severe self-censure and humiliation. The mind is energized to break down every barrier that has caused alienation. Evil thinking and evilspeaking are put away.” — *The Desire of Ages*, pp. 650, 651.

PRQ5. How can I be better prepared for my next Communion service?

Thursday, May 12

5. SELF-EXAMINATION

b. How can we be worthy to take part in the Lord's Supper? Proverbs 28:13; 1 John 1:8, 9.

Proverbs 28:13: *13 He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy.*

1 John 1:8-9: *8 If we say that we have no sin, we deceive ourselves, and the truth is not in us. 9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.*

“Sins are confessed, they are forgiven. The subduing grace of Christ comes into the soul, and the love of Christ draws hearts together in a blessed unity.” —Ibid., p.651.
 “You who feel the most unworthy, fear not to commit your case to God. When He gave Himself in Christ for the sin of the world, He undertook the case of every soul.” —Christ's Object Lessons, p. 174.

PRQ5. How can I be better prepared for my next Communion service?

Friday, May 13

PERSONAL REVIEW QUESTIONS

- 1. How does Jesus want me to benefit from the Communion service?**
- 2. Why does the Lord refer to Himself as the Bread of life?**
- 3. What should be our focus when partaking of the Communion wine?**
- 4. Why do we need to be worthy to come to the Lord's table?**
- 5. How can I be better prepared for my next Communion service?**

Lesson 8 - Sabbath, May 21, 2022

Spiritual Gifts

MEMORY TEXT: “Now concerning spiritual gifts, brethren, I would not have you ignorant” (1 Corinthians 12:1).

“The perfection of the church depends not on each member being fashioned exactly alike. God calls for each one to take his proper place, to stand in his lot to do his appointed work according to the ability which has been given him.”—The SDA Bible Commentary [E. G. White Comments], vol. 6, p. 1090.

Suggested Reading: *The Faith I Live By*, p. 292.

Sunday, May 15

1. THE DIVINE SOURCE OF GIFTS

a. How does the apostle connect the Holy Spirit with the spiritual gifts? 1 Corinthians 12:4–9.

1 Corinthians 12:4–9: *4 Now there are diversities of gifts, but the same Spirit. 5 And there are differences of administrations, but the same Lord. 6 And there are diversities of operations, but it is the same God which worketh all in all. 7 But the manifestation of the Spirit is given to every man to profit withal. 8 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; 9 To another faith by the same Spirit; to another the gifts of healing by the same Spirit;*

“God will today endow men and women with power from above, as He endowed those who on the day of Pentecost heard the word of salvation. At this very hour His Spirit and His grace are for all who need them and will take Him at His word.” — The Faith I Live By, p. 292.

PRQ1. How can I better benefit from God’s promise regarding the Holy Spirit?

Sunday, May 15

1. THE DIVINE SOURCE OF GIFTS

b. What are the main purposes of the gifts in God's church? 1 Corinthians 12:3, 7; Ephesians 4:11–13.

Ephesians 4:11–13: *11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; 12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: 13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:*

“Paul declares that the gifts and manifestations of the Spirit were set in the church . . . ‘till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.’ Ephesians 4:13.” —Ibid.

“The gifts of the Spirit are promised to every believer according to his need for the Lord's work. The promise is just as strong and trustworthy now as in the days of the apostles.” —The Desire of Ages, p. 823.

PRQ1. How can I better benefit from God's promise regarding the Holy Spirit?

Monday, May 16

2. THE WORD OF WISDOM

a. How can we receive the gifts of the Holy Spirit? Luke 11:13; Acts 5:32.

Luke 11:13: *13 If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?*

Acts 5:32: *32 And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.*

“If they are connected with Christ, if the gifts of the Spirit are theirs, the poorest and most ignorant of His disciples will have a power that will tell upon hearts. God makes them the channel for the outworking of the highest influence in the universe.”
—The Faith I Live By, p. 292.

PRQ2. *Where can I find greater wisdom from God?*

Monday, May 16

2. THE WORD OF WISDOM

b. What is true wisdom, according to God's word? 1 Corinthians 1:30.

1 Corinthians 1:30: *30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:*

“The most inquisitive may safely learn in the school of Christ that which will prove for their present and everlasting good. The uneasy and dissatisfied will here find rest. With their thoughts and affections centered in Christ, they will obtain true wisdom, which will be worth more to them than the richest earthly treasures.”—An Appeal to Mothers, p. 32.

PRQ2. Where can I find greater wisdom from God?

Monday, May 16

2. THE WORD OF WISDOM

c. What is the essential knowledge for our salvation and where we can obtain it? John 17:3; Proverbs 2:3–5.

John 17:3: *3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.*

Proverbs 2:3–5: *3 Yea, if thou criest after knowledge, and liftest up thy voice for understanding; 4 If thou seekest her as silver, and searchest for her as for hid treasures; 5 Then shalt thou understand the fear of the LORD, and find the knowledge of God.*

“The experimental knowledge of God and of Jesus Christ whom He has sent, transforms man into the image of God. It gives to man the mastery of himself, bringing every impulse and passion of the lower nature under the control of the higher powers of the mind. It makes its possessor a son of God and an heir of heaven. It brings him into communion with the mind of the Infinite, and opens to him the rich treasures of the universe.

“This is the knowledge which is obtained by searching the word of God. And this treasure may be found by every soul who will give all to obtain it.”—Christ’s Object Lessons, p. 114.

“[John 17:3 quoted.] These words mean much. It is only by knowing Christ that we can know God. The Sent of God calls upon all to listen to these words. They are the words of God, and all should give heed to them; for by them they will be judged. To know Christ savingly is to be vitalized by spiritual knowledge, to practice His words. Without this, all else is valueless.”—The Signs of the Times, January 27, 1898.

PRQ2. Where can I find greater wisdom from God?

Tuesday, May 17

3. THE GIFT OF FAITH

a. What is faith—and how can we possess it? Hebrews 11:1; Ephesians 2:8; Romans 10:17.

Hebrews 11:1: *I Now faith is the substance of things hoped for, the evidence of things not seen.*

Ephesians 2:8: *8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:*

Romans 10:17: *17 So then faith cometh by hearing, and hearing by the word of God.*

“Faith in Christ as the world’s Redeemer calls for an acknowledgment of the enlightened intellect controlled by a heart that can discern and appreciate the heavenly treasure. This faith is inseparable from repentance and transformation of character. To have faith means to find and accept the gospel treasure, with all the obligations which it imposes.”—Christ’s Object Lessons, p. 112.

“Righteousness is right doing, and it is by their deeds that all will be judged. Our characters are revealed by what we do. The works show whether the faith is genuine. “It is not enough for us to believe that Jesus is not an impostor, and that the religion of the Bible is no cunningly devised fable. We may believe that the name of Jesus is the only name under heaven whereby man may be saved, and yet we may not through faith make Him our personal Saviour. It is not enough to believe the theory of truth. It is not enough to make a profession of faith in Christ and have our names registered on the church roll. [1 John 3:24; 2:3 quoted.] This is the genuine evidence of conversion. Whatever our profession, it amounts to nothing unless Christ is revealed in works of righteousness.”—Ibid., pp.312, 313.

PRQ3. *How might the enemy of souls be trying to trap me in presumption?*

Tuesday, May 17

3. THE GIFT OF FAITH

b. What is the difference between genuine faith and presumption? Galatians 5:6 (last part).

Galatians 5:6: *6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.*

“True faith asks the Lord, ‘What wilt Thou have me to do?’ and when the way is marked out by the Master, faith is ready to do His will, at whatever hardship or sacrifice.”—Counsels to Parents, Teachers, and Students, p. 183.

“Presumption is Satan’s counterfeit of faith. Faith claims God’s promises, and brings forth fruit in obedience. Presumption also claims the promises, but uses them as Satan did, to excuse transgression. Faith would have led our first parents to trust the love of God, and to obey His commands. Presumption led them to transgress His law, believing that His great love would save them from the consequence of their sin. It is not faith that claims the favor of Heaven without complying with the conditions on which mercy is to be granted.”—The Desire of Ages, p. 126.

PRQ3. How might the enemy of souls be trying to trap me in presumption?

Wednesday, May 18

4. THE GIFT OF HEALING

a. What were the main activities of Jesus in His earthly mission? Matthew 4:23. What was the role of healing in His ministry? Verse 4:24.

Matthew 4:23-24: *23 And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them.*

“During His ministry, Jesus devoted more time to healing the sick than to preaching. His miracles testified to the truth of His words, that He came not to destroy, but to save. Wherever He went, the tidings of His mercy preceded Him. Where He had passed, the objects of His compassion were rejoicing in health and making trial of their new-found powers. Crowds were collecting around them to hear from their lips the works that the Lord had wrought. His voice was the first sound that many had ever heard, His name the first word they had ever spoken, His face the first they had ever looked upon. Why should they not love Jesus and sound His praise? As He passed through the towns and cities He was like a vital current, diffusing life and joy.” — The Ministry of Healing, pp. 19, 20.

PRQ4. In what ways can I develop more to better help others with their health?

Wednesday, May 18

4. THE GIFT OF HEALING

b. In Christ's gospel commission, what work was included? Mark 16:17, 18.

Mark 16:17-18: *17 And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; 18 They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.*

“In the Saviour’s manner of healing there were lessons for His disciples. On one occasion He anointed the eyes of a blind man with clay, and bade him, ‘Go, wash in the pool of Siloam. . . . He went his way therefore, and washed, and came seeing.’ John 9:7. The cure could be wrought only by the power of the Great Healer, yet Christ made use of the simple agencies of nature. While He did not give countenance to drug medication, He sanctioned the use of simple and natural remedies.

“To many of the afflicted ones who received healing, Christ said, ‘Sin no more, lest a worse thing come unto thee.’ John 5:14. Thus He taught that disease is the result of violating God’s laws, both natural and spiritual. The great misery in the world would not exist did men but live in harmony with the Creator’s plan. . . .

“Christ gave to Israel definite instruction in regard to their habits of life, and He assured them, ‘The Lord will take away from thee all sickness.’ Deuteronomy 7:15. When they fulfilled the conditions, the promise was verified to them. ‘There was not one feeble person among their tribes.’ Psalm 105:37.”—The Desire of Ages, p. 824.

PRQ4. In what ways can I develop more to better help others with their health?

Thursday, May 19

5. THE GIFT OF PROPHECY

a. In what position is the gift of prophecy among other gifts? 1 Corinthians 12:28; Amos 3:7.

1 Corinthians 12:28: *28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.*

Amos 3:7: *7 Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets.*

“From the beginning the church of God has had the gift of prophecy in her midst as a living voice to counsel, admonish, and instruct. We have now come to the last days of the work of the third angel’s message, when Satan will work with increasing power because he knows that his time is short. At the same time there will come to us through the gifts of the Holy Spirit, diversities of operations in the outpouring of the Spirit. This is the time of the latter rain.” —Manuscript Releases, vol. 9, p. 278.

PRQ5. How can I better appreciate the gift of prophecy given to God’s people?

Thursday, May 19

5. THE GIFT OF PROPHECY

b. How essential is the gift of prophecy for the church today? 2 Chronicles 20:20.

2 Chronicles 20:20: *20 And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; Believe in the LORD your God, so shall ye be established; believe his prophets, so shall ye prosper.*

“Perilous times are before us. Everyone who has a knowledge of the truth should awake and place himself, body, soul, and spirit, under the discipline of God. The enemy is on our track. We must be wide awake, on our guard against him. We must put on the whole armor of God. We must follow the directions given through the spirit of prophecy. We must love and obey the truth for this time. This will save us from accepting strong delusions. God has spoken to us through His word. He has spoken to us through the testimonies to the church and through the books that have helped to make plain our present duty and the position that we should now occupy. The warnings that have been given, line upon line, precept upon precept, should be heeded. If we disregard them, what excuse can we offer?” — Testimonies for the Church, vol. 8, p. 298.

PRQ5. How can I better appreciate the gift of prophecy given to God’s people?

Friday, May 20

PERSONAL REVIEW QUESTIONS

1. How can I better benefit from God's promise regarding the Holy Spirit?

2. Where can I find greater wisdom from God?

3. How might the enemy of souls be trying to trap me in presumption?

4. In what ways can I develop more to better help others with their health?

5. How can I better appreciate the gift of prophecy given to God's people?

Lesson 9 - Sabbath, May 28, 2022

“A More Excellent Way”

MEMORY TEXT: “Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. . . . Love worketh no ill to his neighbour: therefore love is the fulfilling of the law” (Romans 13:8, 10).

“No matter how high the profession, he whose heart is not filled with love for God and his fellow men is not a true disciple of Christ.”—The Acts of the Apostles, p. 318.

Suggested Reading: *The Acts of the Apostles*, pp. 318, 319.

Sunday, May 22

1. THE GREATEST COMMANDMENT

a. How was Christ questioned by a lawyer—and why? Matthew 22:36.

Matthew 22:36: *36 Master, which is the great commandment in the law?*

“The Pharisees had exalted the first four commandments, which point out the duty of man to his Maker, as of far greater consequence than the other six, which define man’s duty to his fellow man. As the result, they greatly failed of practical godliness. Jesus had shown the people their great deficiency, and had taught the necessity of good works, declaring that the tree is known by its fruits. For this reason, He had been charged with exalting the last six commandments above the first four.”—The Desire of Ages, pp. 606, 607.

PRQ1. What does the second table of stone in the Ten Commandments teach us?

Sunday, May 22

1. THE GREATEST COMMANDMENT

b. How did Christ sum up the principles of the law? Matthew 22:37–40.

Matthew 22:37–40: *37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. 38 This is the first and great commandment. 39 And the second is like unto it, Thou shalt love thy neighbour as thyself. 40 On these two commandments hang all the law and the prophets.*

“The first four of the Ten Commandments are summed up in the one great precept, ‘Thou shalt love the Lord thy God with all thy heart.’ The last six are included in the other, ‘Thou shalt love thy neighbor as thyself.’ Both these commandments are an expression of the principle of love. The first cannot be kept and the second broken, nor can the second be kept while the first is broken. When God has His rightful place on the throne of the heart, the right place will be given to our neighbor. We shall love him as ourselves. And only as we love God supremely is it possible to love our neighbor impartially.” —Ibid., p.607.

PRQ1. *What does the second table of stone in the Ten Commandments teach us?*

Monday, May 23

2. THE BASIC PRINCIPLE OF THE LAW

a. How does Paul explain the way we fulfill the law? Romans 13:8–10.

Romans 13:8–10: *8 Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. 9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. 10 Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.*

“Righteousness is holiness, likeness to God, and ‘God is love’ (1 John 4:16). It is conformity to the law of God, for ‘all Thy commandments are righteousness’ (Psalm 119:172), and ‘love is the fulfilling of the law’ (Romans 13:10). Righteousness is love, and love is the light and the life of God. The righteousness of God is embodied in Christ. We receive righteousness by receiving Him.” —Thoughts From the Mount of Blessing, p. 18.

PRQ2. *Why can I rejoice in the good news of the new covenant?*

Monday, May 23

2. THE BASIC PRINCIPLE OF THE LAW

b. How can we possess genuine love? 1 John 4:19.

1 John 4:19: *19 We love him, because he first loved us.*

“Those who have never experienced the tender, winning love of Christ cannot lead others to the fountain of life. His love in the heart is a constraining power, which leads men to reveal Him in the conversation, in the tender, pitiful spirit, in the uplifting of the lives of those with whom they associate. Christian workers who succeed in their efforts must know Christ; and in order to know Him, they must know His love. In heaven their fitness as workers is measured by their ability to love as Christ loved and to work as He worked.” — The Acts of the Apostles, pp. 550, 551.

PRQ2. Why can I rejoice in the good news of the new covenant?

Monday, May 23

2. THE BASIC PRINCIPLE OF THE LAW

c. What is the divine promise in the new covenant? Hebrews 8:10–12. When is God’s law written in our heart? Romans 5:1, 5.

Hebrews 8:10–12: *10 For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: 11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. 12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.*

Romans 5:1: *1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:*

Romans 5:5: *5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.*

“The acceptance of Christ gives value to the human being. His sacrifice carries life and light to all who take Christ as their personal Saviour. The love of God through Jesus Christ is shed abroad in the heart of every member of His body, carrying with it the vitality of the law of God the Father. Thus God may dwell with man, and man may dwell with God.”—Selected Messages, bk. 1, pp. 299, 300.

“In the new and better covenant Christ has fulfilled the law for the transgressors of law if they receive Him by faith as a personal Saviour. . . .

Mercy and forgiveness are the reward of all who come to Christ trusting in His merits to take away their sins. In the better covenant we are cleansed from sin by the blood of Christ.”—That I May Know Him, p. 299.

PRQ2. Why can I rejoice in the good news of the new covenant?

Tuesday, May 24

3. THE ESSENTIAL NATURE OF LOVE

a. How does Paul explain the supreme importance of divine love in our heart? 1 Corinthians 13:1–3.

1 Corinthians 13:1–3: *1 Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. 2 And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. 3 And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.*

“No matter how high the profession, he whose heart is not filled with love for God and his fellow men is not a true disciple of Christ. Though he should possess great faith and have power even to work miracles, yet without love his faith would be worthless. He might display great liberality; but should he, from some other motive than genuine love, bestow all his goods to feed the poor, the act would not commend him to the favor of God. In his zeal he might even meet a martyr’s death, yet if not actuated by love, he would be regarded by God as a deluded enthusiast or an ambitious hypocrite.” — The Acts of the Apostles, pp. 318, 319.

PRQ3. *With which characteristics of love do I need to be more fully imbued?*

Tuesday, May 24

3. THE ESSENTIAL NATURE OF LOVE

b. What characteristics does Paul apply to love? 1 Corinthians 13:4–7.

1 Corinthians 13:4–7: *4 Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, 5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; 6 Rejoiceth not in iniquity, but rejoiceth in the truth; 7 Beareth all things, believeth all things, hopeth all things, endureth all things.*

“The purest joy springs from the deepest humiliation. The strongest and noblest characters are built on the foundation of patience, love, and submission to God’s will. . . .

“Christ-like love places the most favorable construction on the motives and acts of others. It does not needlessly expose their faults; it does not listen eagerly to unfavorable reports, but seeks rather to bring to mind the good qualities of others.

“Love ‘rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things.’ This love ‘never faileth.’ It can never lose its value; it is a heavenly attribute. As a precious treasure, it will be carried by its possessor through the portals of the city of God.” —Ibid., p.319.

PRQ3. *With which characteristics of love do I need to be more fully imbued?*

Tuesday, May 24

3. THE ESSENTIAL NATURE OF LOVE

c. How effective and lasting is divine love? 1 Corinthians 13:8.

1 Corinthians 13:8: *8 Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.*

“Supreme love for God and unselfish love for one another—this is the best gift that our heavenly Father can bestow. This love is not an impulse, but a divine principle, a permanent power. The unconsecrated heart cannot originate or produce it. Only in the heart where Jesus reigns is it found.”—Ibid., p.551.

PRQ3. *With which characteristics of love do I need to be more fully imbued?*

Wednesday, May 25

4. THE ESSENTIAL CONDITION FOR MINISTRY

a. What question did Christ ask Peter before reinstating him in the ministry?
John 21:15–17.

John 21:15–17: *15 So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. 16 He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. 17 He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.*

“Christ mentioned to Peter only one condition of service—‘Lovest thou Me?’ This is the essential qualification. Though Peter might possess every other, yet without the love of Christ he could not be a faithful shepherd over the flock of God. Knowledge, benevolence, eloquence, zeal—all are essential in the good work; but without the love of Christ in the heart, the work of the Christian minister is a failure.

“The love of Christ is not a fitful feeling, but a living principle, which is to be made manifest as an abiding power in the heart. If the character and deportment of the shepherd is an exemplification of the truth he advocates, the Lord will set the seal of His approval to the work. The shepherd and the flock will become one, united by their common hope in Christ.”—The Acts of the Apostles, pp. 515, 516.

PRQ4. *What essential quality did Jesus want Peter to possess in his ministry?*

Wednesday, May 25

4. THE ESSENTIAL CONDITION FOR MINISTRY

b. Why did Christ repeat the same question to Peter three times? John 13:36-38; 18:17, 25–27.

John 13:36-38: *36 Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards. 37 Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake. 38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.*

John 18:17: *17 Then saith the damsel that kept the door unto Peter, Art not thou also one of this mans disciples? He saith, I am not.*

John 18:25–27: *25 And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not. 26 One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him? 27 Peter then denied again: and immediately the cock crew.*

“Three times Peter had openly denied his Lord, and three times Jesus drew from him the assurance of his love and loyalty, pressing home that pointed question, like a barbed arrow to his wounded heart. Before the assembled disciples Jesus revealed the depth of Peter’s repentance, and showed how thoroughly humbled was the once boasting disciple.

“Peter was naturally forward and impulsive, and Satan had taken advantage of these characteristics to overthrow him. Just before the fall of Peter, Jesus had said to him, ‘Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.’ Luke 22:31, 32. That time had now come, and the transformation in Peter was evident. The close, testing questions of the Lord had not called out one forward, self-sufficient reply; and because of his humiliation and repentance, Peter was better prepared than ever before to act as shepherd to the flock. . . .

Continued...

“Before his fall, Peter was always speaking unadvisedly, from the impulse of the moment. He was always ready to correct others, and to express his mind, before he had a clear comprehension of himself or of what he had to say. But the converted Peter was very different. He retained his former fervor, but the grace of Christ regulated his zeal.” —The Desire of Ages, p. 812.

PRQ4. What essential quality did Jesus want Peter to possess in his ministry?

Thursday, May 26

5. A NEW COMMANDMENT

a. Although unselfish love is eternal like God, why was it referred to as “new”? John 13:34.

John 13:34: *34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.*

“In this last meeting with His disciples, the great desire which Christ expressed for them was that they might love one another as He had loved them. Again and again He spoke of this. . . . To the disciples this commandment was new; for they had not loved one another as Christ had loved them. He saw that new ideas and impulses must control them; that new principles must be practiced by them; through His life and death they were to receive a new conception of love. The command to love one another had a new meaning in the light of His self-sacrifice. The whole work of grace is one continual service of love, of self-denying, self-sacrificing effort. During every hour of Christ’s sojourn upon the earth, the love of God was flowing from Him in irrepressible streams. All who are imbued with His Spirit will love as He loved. The very principle that actuated Christ will actuate them in all their dealing one with another.” — *The Desire of Ages*, pp. 677, 678.

Thursday, May 26

5. A NEW COMMANDMENT

b. What will be the result of this love manifested in the church? Matthew 24:14.

Matthew 24:14: *14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.*

“Christ has given to the church a sacred charge. Every member should be a channel through which God can communicate to the world the treasures of His grace, the unsearchable riches of Christ. There is nothing that the Saviour desires so much as agents who will represent to the world His Spirit and His character. There is nothing that the world needs so much as the manifestation through humanity of the Saviour’s love. All heaven is waiting for men and women through whom God can reveal the power of Christianity.” —The Acts of the Apostles, p. 600.

PRQ5. What will happen to me as I am imbued with the Spirit of Christ?

Friday, May 27

PERSONAL REVIEW QUESTIONS

- 1. What does the second table of stone in the Ten Commandments teach us?**
- 2. Why can I rejoice in the good news of the new covenant?**
- 3. With which characteristics of love do I need to be more fully imbued?**
- 4. What essential quality did Jesus want Peter to possess in his ministry?**
- 5. What will happen to me as I am imbued with the Spirit of Christ?**

JUNE - First Sabbath Offering

the Missionary School in Rwanda

The work of the SDA Reform Movement reached Rwanda in 2003 through social media, not long after the horrid massacres of genocide in 1994 which had led to the death of more than a million people in only 90 days. By the grace of God and hard work, the brethren in Rwanda have been moving forward.

In God's strength, missionaries from Rwanda have taken the message to surrounding countries such as Burundi, DR Congo, North Kivu, South Kivu, and Uganda. The Kinyarwanda language, spoken by an estimated 30 million people throughout these nations, has facilitated the work of our brethren in reaching 3,000 souls so far.

Among our members, only 10% can speak foreign languages—and the instruction given by Jesus, our Saviour, is that we are to reach every language on our planet. John the Revelator describes: “And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people” (Revelation 14:6).

That is why the Rwanda Union decided to build a missionary school to help all these countries to send out young people—not only for spiritual education but also with English courses to help them open the Spirit of Prophecy books for themselves and grow their skills in missionary work. Souls are being won to the Saviour every day in central Africa. The increase in missionary work has resulted in an increased need for trained workers to complete the commission given by the Saviour. “With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world!” —Education, p. 271.

Dear brethren and sisters, we appeal for your financial support in this project so that the mission given by Christ who died for us may be accomplished. Our world is changing day by day and we don't know how long we will be able to work with all the climate disasters and wars everywhere. People are dying every day and God will ask every one of us what we did to save souls and each one will need to respond. That is why we come to each one to ask, please remember our missionary school project for the Central African countries, and thank you!

Your brethren from the Rwanda Union Mission

Lesson 10 - Sabbath, June 4, 2022

The Gospel and the Resurrection

MEMORY TEXT: “Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain” (1 Corinthians 15:1, 2).

“Hanging upon the cross Christ was the gospel. Now we have a message, ‘Behold the Lamb of God, which taketh away the sins of the world.’ Will not our church members keep their eyes fixed on a crucified and risen Saviour, in whom their hopes of eternal life are centered? This is our message, our argument, our doctrine, our warning to the impenitent, our encouragement for the sorrowing, the hope for every believer.” — Manuscript Releases, vol. 21, p. 37.

Suggested Reading: *Counsels to Parents, Teachers, and Students*, pp. 22-24.

Sunday, May 29

1. INCARNATION

a. How did the angels give the message about the birth of Christ—and what had God commanded them? Luke 2:10, 11; Hebrews 1:6–8.

Luke 2:10-11: *10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. 11 For unto you is born this day in the city of David a Saviour, which is Christ the Lord.*

Hebrews 1:6–8: *6 And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him. 7 And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. 8 But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.*

“At these words, visions of glory fill the minds of the listening shepherds. The Deliverer has come to Israel! Power, exaltation, triumph, are associated with His coming. But the angel must prepare them to recognize their Saviour in poverty and humiliation.”—The Desire of Ages, p. 47.

PRQ1. *What does the incarnation of Christ teach us about humility?*

Sunday, May 29

1. INCARNATION

b. How was Christ's birth prophesied? Isaiah 7:14; Matthew 1:22, 23.

Isaiah 7:14: *14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.*

Matthew 1:22-23: *22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, 23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.*

“It was to manifest this glory that [Christ] came to our world. To this sin-darkened earth He came to reveal the light of God's love—to be ‘God with us.’ Therefore it was prophesied of Him, ‘His name shall be called Immanuel.’ ”—Ibid., p.19.

PRQ1. *What does the incarnation of Christ teach us about humility?*

Monday, May 30

2. A PERFECT LIFE

a. What are we told about the entire life of Christ on earth? Isaiah 53:2–4; Luke 4:18, 19; Acts 10:38.

Isaiah 53:2–4: *2 For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. 3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. 4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.*

Luke 4:18-19: *18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, 19 To preach the acceptable year of the Lord.*

Acts 10:38: *38 How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.*

“[Christ’s] whole life was a preface to His death on the cross. His character was a life of obedience to all God’s commandments, and was to be a sample for all men upon the earth. His life was the living of the law in humanity. That law Adam transgressed. But Christ, by His perfect obedience to the law redeemed Adam’s disgraceful failure and fall.” —Fundamentals of Christian Education, p. 382.

“Christ, the outshining of the Father’s glory, came to the world as its light. He came to represent God to men.” —Christ’s Object Lessons, p. 416.

“Christ’s work is to be our example. Constantly He went about doing good. In the temple and the synagogues, in the streets of the cities, in the marketplace and the workshop, by the seaside and among the hills, He preached the gospel and healed the sick. His life was one of unselfish service, and it is to be our lessonbook. His tender, pitying love rebukes our selfishness and heartlessness.

Continued...

“Wherever Christ went, He scattered blessings in His path. How many who claim to believe on Him have learned His lessons of kindness, of tender pity, of unselfish love? . . . There was no wearying of His patience, no repressing of His love.

“Christ calls upon us to labor patiently and perseveringly for the thousands perishing in their sins, scattered in all lands, like wrecks on a desert shore.” — Testimonies for the Church, vol. 9, p. 31.

PRQ2. How can my life more closely reflect that of my Lord?

Monday, May 30

2. A PERFECT LIFE

b. Near the close of Christ’s mission on earth, what did He declare about Himself—and how does this benefit us? John 8:46.

John 8:46: *46 Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?*

“The divine Son of God was the only one of sufficient value to satisfy the claims of God’s perfect law. . . .

“He was the only one, who as a man walked the earth, who could say to all men, Who of you convinceth Me of sin? He had united with the Father in the creation of man, and He had power through His own divine perfection of character to atone for man’s sin, and to elevate him, and bring him back to his first estate.”—Spirit of Prophecy, vol. 2, p. 10.

PRQ2. How can my life more closely reflect that of my Lord?

Tuesday, May 31

3. HE DIED FOR HUMANITY

a. Describe the climax of the gospel and its impact. 1 Corinthians 15:3.

1 Corinthians 15:3: *3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;*

“Hanging upon the cross Christ was the gospel. . . . If we can awaken an interest in men’s minds that will cause them to fix their eyes on Christ, we may step aside, and ask them only to continue to fix their eyes upon the Lamb of God. They thus receive their lesson. Whosoever will come after Me, let him deny himself, and take up his cross, and follow Me. He whose eyes are fixed on Jesus will leave all. He will die to selfishness. He will believe in all the Word of God, which is so gloriously and wonderfully exalted in Christ.” — Manuscript Releases, vol. 21, p. 37.

“The Son of God was rejected and despised for our sakes. Can you, in full view of the cross, beholding by the eye of faith the sufferings of Christ, tell your tale of woe, your trials? Can you nurse revenge of your enemies in your heart while the prayer of Christ comes from His pale and quivering lips for His revilers, His murderers — ‘Father, forgive them; for they know not what they do’ (Luke 23:34)?” — That I May Know Him, p. 65.

PRQ3. How are the scenes of the crucifixion to impact my attitude?

Tuesday, May 31

3. HE DIED FOR HUMANITY

b. What is the only way anyone can be eternally saved? Isaiah 45:22; John 3:14–16, 36; 2 Corinthians 5:21.

Isaiah 45:22: *22 Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.*

John 3:14–16: *14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: 15 That whosoever believeth in him should not perish, but have eternal life. 16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*

John 3:36: *36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.*

2 Corinthians 5:21: *21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.*

“Guiltless, [Christ] bore the punishment of the guilty. Innocent, yet offering Himself as a substitute for the transgressor. The guilt of every sin pressed its weight upon the divine soul of the world’s Redeemer. The evil thoughts, the evil words, the evil deeds of every son and daughter of Adam, called for retribution upon Himself; for He had become man’s substitute. Though the guilt of sin was not His, His spirit was torn and bruised by the transgressions of men, and He who knew no sin became sin for us, that we might be made the righteousness of God in Him.” — Selected Messages, bk. 1, p. 322.

“Christ’s death proves God’s great love for man. It is our pledge of salvation. To remove the cross from the Christian would be like blotting the sun from the sky. The cross brings us near to God, reconciling us to Him. With the relenting compassion of a father’s love, Jehovah looks upon the suffering that His Son endured in order to save the race from eternal death, and accepts us in the Beloved.” — The Acts of the Apostles, p. 209.

PRQ3. How are the scenes of the crucifixion to impact my attitude?

Wednesday, June 1

4. HE IS RISEN

a. What wonderful news did Mary Magdalene and the other women receive from the angels? Luke 24:5–8.

Luke 24:5–8: *5 And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? 6 He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, 7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. 8 And they remembered his words,*

“[The women] turned to flee, but the angel’s words stayed their steps. ‘Fear not ye,’ he said; ‘for I know that ye seek Jesus, which was crucified. He is not here: for He is risen, as He said. Come, see the place where the Lord lay. And go quickly, and tell His disciples that He is risen from the dead’ [Matthew 28:5–7]. . . .

“He is risen, He is risen! The women repeat the words again and again. No need now for the anointing spices. The Saviour is living, and not dead. They remember now that when speaking of His death He said that He would rise again. What a day is this to the world! Quickly the women departed from the sepulcher ‘with fear and great joy; and did run to bring His disciples word.’ ” —The Desire of Ages, p. 789.

PRQ4. How is the resurrection of Christ to impact my attitude?

Wednesday, June 1

4. HE IS RISEN

b. How essential is the resurrection of Christ to the plan of salvation? 1 Corinthians 15:4, 12–20.

1 Corinthians 15:4: *4 And that he was buried, and that he rose again the third day according to the scriptures:*

1 Corinthians 12–20: *12 Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? 13 But if there be no resurrection of the dead, then is Christ not risen: 14 And if Christ be not risen, then is our preaching vain, and your faith is also vain. 15 Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. 16 For if the dead rise not, then is not Christ raised: 17 And if Christ be not raised, your faith is vain; ye are yet in your sins. 18 Then they also which are fallen asleep in Christ are perished. 19 If in this life only we have hope in Christ, we are of all men most miserable. 20 But now is Christ risen from the dead, and become the firstfruits of them that slept.*

“With convincing power the apostle set forth the great truth of the resurrection. [1 Corinthians 15:13–20 quoted.]

“The apostle carried the minds of the Corinthian brethren forward to the triumphs of the resurrection morn, when all the sleeping saints are to be raised, henceforth to live forever with their Lord.” — The Acts of the Apostles, p. 320.

“We read in the Bible about the resurrection of Christ from the dead; but do we act as though we believed it? Do we believe that Jesus is a living Saviour, that he is not in Joseph’s new tomb, with the great stone rolled before it, but that he has risen from the dead, and ascended on high, to lead captivity captive, and to give good gifts unto men? He is there to plead our cases in the courts of heaven. He is there because we need a friend in the heavenly court, one who is to be our advocate and intercessor. Then let us rejoice in this. We have everything for which to praise God. Many judge of their religious state by their emotions; but these are not a safe criterion. Our Christian life does not depend upon our feelings, but upon our having a right hold from above.” — The Review and Herald, March 8, 1892.

PRQ4. How is the resurrection of Christ to impact my attitude?

Thursday, June 2

5. HE WAS SEEN

a. How many people became witnesses of the resurrection of Christ?

Matthew 27:52–54; 1 Corinthians 15:5–8.

Matthew 27:52–54: *52 And the graves were opened; and many bodies of the saints which slept arose, 53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many. 54 Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.*

1 Corinthians 15:5–8: *5 And that he was seen of Cephas, then of the twelve: 6 After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. 7 After that, he was seen of James; then of all the apostles. 8 And last of all he was seen of me also, as of one born out of due time.*

“As Christ arose, He brought from the grave a multitude of captives. The earthquake at His death had rent open their graves, and when He arose, they came forth with Him. They were those who had been colaborers with God, and who at the cost of their lives had borne testimony to the truth. Now they were to be witnesses for Him who had raised them from the dead. . . .

“These went into the city, and appeared unto many, declaring, Christ has risen from the dead, and we be risen with Him. Thus was immortalized the sacred truth of the resurrection.” —The Desire of Ages, p. 786.

PRQ5. What do we need to realize about the significance of Christ’s divinity?

Thursday, June 2

5. HE WAS SEEN

b. What is promised to all faithful believers? 1 Corinthians 15:51–55; 1 Thessalonians 4:13–18.

1 Corinthians 15:51–55: *51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, 52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. 53 For this corruptible must put on incorruption, and this mortal must put on immortality. 54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. 55 O death, where is thy sting? O grave, where is thy victory?*

1 Thessalonians 4:13–18: *13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. 14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. 15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. 16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: 17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. 18 Wherefore comfort one another with these words.*

“Jesus declared, ‘I am the resurrection, and the life.’ In Christ is life, original, unborrowed, underived. ‘He that hath the Son hath life.’ 1 John 5:12. The divinity of Christ is the believer’s assurance of eternal life. ‘He that believeth in Me,’ said Jesus, ‘though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die. Believest thou this?’ Christ here looks forward to the time of His second coming. Then the righteous dead shall be raised incorruptible, and the living righteous shall be translated to heaven without seeing death.” —Ibid., p.530.

PRQ5. What do we need to realize about the significance of Christ’s divinity?

Friday, June 3

PERSONAL REVIEW QUESTIONS

- 1. What does the incarnation of Christ teach us about humility?**
- 2. How can my life more closely reflect that of my Lord?**
- 3. How are the scenes of the crucifixion to impact my attitude?**
- 4. How is the resurrection of Christ to impact my attitude?**
- 5. What do we need to realize about the significance of Christ's divinity?**

Lesson 11 - Sabbath, June 11, 2022

“Grace Be to You”

MEMORY TEXT: “Grace be to you and peace from God our Father, and from the Lord Jesus Christ” (2 Corinthians 1:2).

“We owe everything to God’s free grace. Grace in the covenant ordained our adoption. Grace in the Saviour effected our redemption, our regeneration, and our exaltation to heirship with Christ. Not because we first loved Him, did God love us; but ‘while we were yet sinners,’ Christ died for us, making full and abundant provision for our redemption.”—The Review and Herald, October 15, 1908.

Suggested Reading: *Christ’s Object Lessons*, pp. 390-404.

Sunday, June 5

1. GRACE

a. What is the meaning of grace, and to whom is it offered? Titus 2:11.

Titus 2:11: *11 For the grace of God that bringeth salvation hath appeared to all men,*

“Grace is an attribute of God exercised toward undeserving human beings. We did not seek for it, but it was sent in search of us.

Divine grace is the great element of saving power; without it all human effort is unavailing.”—The Faith I Live By, p. 94.

“Grace is unmerited favor. The angels, who know nothing of sin, do not understand what it is to have grace exercised toward them; but our sinfulness calls for the exercise of grace from a merciful God. It was grace that sent our Saviour to seek us as wanderers and bring us back to the fold.”—Selected Messages, bk. 1, pp. 331, 332.

PRQ1. *Why is it so important for us to appreciate God’s grace?*

Sunday, June 5

1. GRACE

b. What is the only way we can be saved? Ephesians 2:8, 9.

Ephesians 2:8-9: *8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 9 Not of works, lest any man should boast.*

“Nothing but [Christ’s] righteousness can entitle us to one of the blessings of the covenant of grace. . . . We must not think that our own grace and merits will save us; the grace of Christ is our only hope of salvation.”—Ibid., p.351.

PRQ1. Why is it so important for us to appreciate God’s grace?

Monday, June 6

2. JUSTIFYING GRACE

a. What is the basis of our justification before God? Romans 3:24–26.

Romans 3:24–26: *24 Being justified freely by his grace through the redemption that is in Christ Jesus: 25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; 26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.*

“Are you in Christ? Not if you do not acknowledge yourselves erring, helpless, condemned sinners. Not if you are exalting and glorifying self. If there is any good in you, it is wholly attributable to the mercy of a compassionate Saviour. Your birth, your reputation, your wealth, your talents, your virtues, your piety, your philanthropy, or anything else in you or connected with you, will not form a bond of union between your soul and Christ. Your connection with the church, the manner in which your brethren regard you, will be of no avail unless you believe in Christ. It is not enough to believe about Him; you must believe in Him. You must rely wholly upon His saving grace.” — Testimonies for the Church, vol. 5, pp. 48, 49.

Monday, June 6

2. JUSTIFYING GRACE

b. What is the immediate result of justification? Romans 5:1–3.

Romans 5:1–3: *1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: 2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. 3 And not only so, but we glory in tribulations also: knowing that tribulation worketh patience;*

“As the penitent sinner, contrite before God, discerns Christ’s atonement in his behalf, and accepts this atonement as his only hope in this life and the future life, his sins are pardoned. This is justification by faith. Every believing soul is to conform his will entirely to God’s will, and keep in a state of repentance and contrition, exercising faith in the atoning merits of the Redeemer and advancing from strength to strength, from glory to glory.

“Pardon and justification are one and the same thing. Through faith, the believer passes from the position of a rebel, a child of sin and Satan, to the position of a loyal subject of Christ Jesus, not because of an inherent goodness, but because Christ receives him as His child by adoption. The sinner receives the forgiveness of his sins, because these sins are borne by his Substitute and Surety. The Lord speaks to His heavenly Father, saying: ‘This is My child. I reprieve him from the condemnation of death, giving him My life insurance policy—eternal life—because I have taken his place and have suffered for his sins. He is even My beloved son.’ Thus man, pardoned, and clothed with the beautiful garments of Christ’s righteousness, stands faultless before God. . . .

“Justification is the opposite of condemnation. God’s boundless mercy is exercised toward those who are wholly undeserving. He forgives transgressions and sins for the sake of Jesus, who has become the propitiation for our sins. Through faith in Christ, the guilty transgressor is brought into favor with God and into the strong hope of life eternal.”—The SDA Bible Commentary [E. G. White Comments], vol. 6, pp. 1070, 1071.

PRQ2. *How do tribulations strengthen me in my Christian experience?*

Tuesday, June 7

3. SANCTIFYING GRACE

a. How can a believer overcome sin? Romans 6:1, 2, 14.

Romans 6:1-2: *1 What shall we say then? Shall we continue in sin, that grace may abound? 2 God forbid. How shall we, that are dead to sin, live any longer therein?*

Romans 6:14: *14 For sin shall not have dominion over you: for ye are not under the law, but under grace.*

“The atonement of Christ is not a mere skillful way to have our sins pardoned; it is a divine remedy for the cure of transgression and the restoration of spiritual health. It is the Heaven-ordained means by which the righteousness of Christ may be not only upon us but in our hearts and characters. . . .

“Our ransom has been paid by our Saviour. No one need be enslaved by Satan. Christ stands before us as our divine example, our all-powerful Helper. We have been bought with a price that it is impossible to compute. Who can measure the goodness and mercy of redeeming love? . . .

“Let those who received the imprint of God by baptism heed these words [2 Corinthians 6:14–18], remembering that upon them the Lord has placed His signature, declaring them to be His sons and daughters.

“The Father, the Son, and the Holy Ghost, powers infinite and omniscient, receive those who truly enter into covenant relation with God. They are present at every baptism, to receive the candidates who have renounced the world and have received Christ into the soul temple. These candidates have entered into the family of God, and their names are inscribed in the Lamb’s book of life.” — The SDA Bible Commentary [E. G. White Comments], vol. 6, pp. 1074, 1075.

PRQ3. *How does amazing grace lead me home to the heavenly Canaan?*

Tuesday, June 7

3. SANCTIFYING GRACE

b. How can we be sure about victory in our spiritual life? 2 Corinthians 12:9.

2 Corinthians 12:9: *9 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.*

“Without the grace of Christ, the sinner is in a hopeless condition; nothing can be done for him; but through divine grace, supernatural power is imparted. . . . It is through the impartation of the grace of Christ that sin is discerned in its hateful nature, and finally driven from the soul temple. It is through grace that we are brought into fellowship with Christ, to be associated with Him in the work of salvation.”—God’s Amazing Grace, p. 265.

“We need to trust in Jesus daily, hourly. He has promised that as our day is, our strength shall be. By His grace we may bear all the burdens of the present and perform its duties.”—Testimonies for the Church, vol. 5, p. 200.

PRQ3. *How does amazing grace lead me home to the heavenly Canaan?*

Wednesday, June 8

4. SELF-SURRENDER

a. What happens when we fully surrender ourselves to Christ? Matthew 11:28–30.

Matthew 11:28–30: *28 Come unto me, all ye that labour and are heavy laden, and I will give you rest. 29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. 30 For my yoke is easy, and my burden is light.*

“Are you tempted? He will deliver. Are you weak? He will strengthen. Are you ignorant? He will enlighten. Are you wounded? He will heal. The Lord ‘tellethe the number of the stars;’ and yet ‘He healeth the broken in heart, and bindeth up their wounds.’ Psalm 147:4, 3. ‘Come unto Me,’ is His invitation. Whatever your anxieties and trials, spread out your case before the Lord. Your spirit will be braced for endurance. The way will be opened for you to disentangle yourself from embarrassment and difficulty. The weaker and more helpless you know yourself to be, the stronger will you become in His strength. The heavier your burdens, the more blessed the rest in casting them upon the Burden Bearer. The rest that Christ offers depends upon conditions, but these conditions are plainly specified. They are those with which all can comply. He tells us just how His rest is to be found.” — *The Desire of Ages*, p. 329.

PRQ4. Explain the power in wholehearted surrender to Christ.

Wednesday, June 8

4. SELF-SURRENDER

b. How strong do we become when connected with Jesus? John 15:5.

John 15:5: *5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.*

“When the soul surrenders itself to Christ, a new power takes possession of the new heart. A change is wrought which man can never accomplish for himself. It is a supernatural work, bringing a supernatural element into human nature. The soul that is yielded to Christ becomes His own fortress, which He holds in a revolted world, and He intends that no authority shall be known in it but His own. A soul thus kept in possession by the heavenly agencies is impregnable to the assaults of Satan. But unless we do yield ourselves to the control of Christ, we shall be dominated by the wicked one. We must inevitably be under the control of the one or the other of the two great powers that are contending for the supremacy of the world. It is not necessary for us deliberately to choose the service of the kingdom of darkness in order to come under its dominion. We have only to neglect to ally ourselves with the kingdom of light. If we do not cooperate with the heavenly agencies, Satan will take possession of the heart, and will make it his abiding place. The only defense against evil is the indwelling of Christ in the heart through faith in His righteousness.” — Ibid., p.324.

PRQ4. Explain the power in wholehearted surrender to Christ.

Thursday, June 9

5. VITAL CONNECTION

a. How can sinful people become righteous before God? John 15:5–8.

John 15:5–8: *5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. 6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. 7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. 8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.*

“The righteousness which Christ taught is conformity of heart and life to the revealed will of God. Sinful men can become righteous only as they have faith in God and maintain a vital connection with Him. Then true godliness will elevate the thoughts and ennoble the life. Then the external forms of religion accord with the Christian’s internal purity.” —The Desire of Ages, p. 310.

PRQ5. *Why does Jesus compare Himself to a vine?*

Thursday, June 9

5. VITAL CONNECTION

b. How can we remain in Christ? John 15:9–11.

John 15:9–11: *9 As the Father hath loved me, so have I loved you: continue ye in my love. 10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Fathers commandments, and abide in his love. 11 These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.*

“The connection of the branch with the vine, [Jesus] said, represents the relation you are to sustain to Me. The scion is engrafted into the living vine, and fiber by fiber, vein by vein, it grows into the vine stock. The life of the vine becomes the life of the branch. So, the soul dead in trespasses and sins receives life through connection with Christ. By faith in Him as a personal Saviour the union is formed. The sinner unites his weakness to Christ’s strength, his emptiness to Christ’s fullness, his frailty to Christ’s enduring might. Then he has the mind of Christ. . . . Through the agency of the Holy Spirit man becomes a partaker of the divine nature. He is accepted in the Beloved.

“This union with Christ, once formed, must be maintained. Christ said, ‘Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me.’ This is no casual touch, no off-and-on connection. The branch becomes a part of the living vine. The communication of life, strength, and fruitfulness from the root to the branches is unobstructed and constant. Separated from the vine, the branch cannot live. No more, said Jesus, can you live apart from Me. The life you have received from Me can be preserved only by continual communion. Without Me you cannot overcome one sin or resist one temptation.” —Ibid., pp.675, 676.

PRQ5. Why does Jesus compare Himself to a vine?

Friday, June 10

PERSONAL REVIEW QUESTIONS

- 1. Why is it so important for us to appreciate God's grace?**
- 2. How do tribulations strengthen me in my Christian experience?**
- 3. How does amazing grace lead me home to the heavenly Canaan?**
- 4. Explain the power in wholehearted surrender to Christ.**
- 5. Why does Jesus compare Himself to a vine?**

Lesson 12 - Sabbath, June 18, 2022

The Ministry of the New Covenant

MEMORY TEXT: “For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people” (Hebrews 8:10).

“The ‘new covenant’ was established upon ‘better promises’ — the promise of forgiveness of sins and of the grace of God to renew the heart and bring it into harmony with the principles of God’s law.” — *Patriarchs and Prophets*, p. 372.

Suggested Reading: *Patriarchs and Prophets*, pp. 370-373.

Sunday, June 12

1. THE OLD COVENANT

a. When the Ten Commandments were proclaimed at Mount Sinai, what promise did the people of Israel make? Exodus 19:8; 24:7.

Exodus 19:8: *8 And all the people answered together, and said, All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD.*

Exodus 24:7: *7 And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient.*

“The people did not realize the sinfulness of their own hearts, and that without Christ it was impossible for them to keep God’s law; and they readily entered into covenant with God. Feeling that they were able to establish their own righteousness, they declared, ‘All that the Lord hath said will we do, and be obedient.’ Exodus 24:7.” —Patriarchs and Prophets, pp. 371, 372.

PRQ1. *How is Israel’s problem with God’s moral law often repeated today?*

Sunday, June 12

1. THE OLD COVENANT

b. What were the terms of the Covenant established at Sinai? Ezekiel 20:11; Leviticus 18:5; Deuteronomy 27:26.

Ezekiel 20:11: *11 And I gave them my statutes, and shewed them my judgments, which if a man do, he shall even live in them.*

Leviticus 18:5: *5 Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I am the LORD.*

Deuteronomy 27:26: *26 Cursed be he that confirmeth not all the words of this law to do them. And all the people shall say, Amen.*

PRQ1. *How is Israel's problem with God's moral law often repeated today?*

Sunday, June 12

1. THE OLD COVENANT

c. Where did God write the Ten Commandments, and why couldn't the people fulfill their pledge? Exodus 31:18; Romans 10:3; 9:30–32.

Exodus 31:18: *18 And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God.*

Romans 10:3: *3 For they being ignorant of Gods righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.*

Romans 9:30–32: *30 What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. 31 But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. 32 Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone;*

“[Priests and rulers] thought their own righteousness all-sufficient, and did not desire that a new element should be brought into their religion.” — The Acts of the Apostles, p. 15.

PRQ1. How is Israel's problem with God's moral law often repeated today?

Monday, June 13

2. THE MINISTRY OF DEATH

a. Why does Paul call the Ten Commandments the “ministration of death”? 2 Corinthians 3:7.

2 Corinthians 3:7: *7 But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away:*

“The glory upon the face of Moses was exceedingly painful to the children of Israel because of their transgression of God’s holy law. This is an illustration of the feelings of those who violate the law of God.” — Selected Messages, bk. 1, p. 232.

“[Moses] saw that only through Christ can man keep the moral law. By transgression of this law man brought sin into the world, and with sin came death. . . .

“It was seeing the object of that which was to be done away, seeing Christ as revealed in the law, that illumined the face of Moses. The ministration of the law, written and engraved in stone, was a ministration of death. Without Christ, the transgressor was left under its curse, with no hope of pardon. The ministration had of itself no glory, but the promised Saviour, revealed in the types and shadows of the ceremonial law, made the moral law glorious.” — Ibid., p.237.

“[The Israelites] desired Moses to be their mediator. They did not understand that Christ was their appointed mediator, and that, deprived of His mediation, they would certainly have been consumed.” — Ibid., p.238.

PRQ2. *Why is it so foolish to compare ourselves among ourselves?*

Monday, June 13

2. THE MINISTRY OF DEATH

b. What is the real condition of all humanity? Romans 3:23; 6:23 (first part).

Romans 3:23: *23 For all have sinned, and come short of the glory of God;*

Romans 6:23: *23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.*

“The Word of God declares, ‘All have sinned, and come short of the glory of God’ (Romans 3:23). ‘There is none that doeth good, no, not one’ (Romans 3:12). Many are deceived concerning the condition of their hearts. They do not realize that the natural heart is deceitful above all things, and desperately wicked. They wrap themselves about with their own righteousness, and are satisfied in reaching their own human standard of character; but how fatally they fail when they do not reach the divine standard, and of themselves they cannot meet the requirements of God. “We may measure ourselves by ourselves, we may compare ourselves among ourselves, we may say we do as well as this one or that one, but the question to which the judgment will call for an answer is, Do we meet the claims of high heaven? Do we reach the divine standard? Are our hearts in harmony with the God of heaven?” — Ibid., pp.320, 321.

PRQ2. Why is it so foolish to compare ourselves among ourselves?

Tuesday, June 14

3. THE TERMS AND BLESSINGS OF THE NEW COVENANT

a. What are the terms of the New Covenant? Hebrews 8:10–12.

Hebrews 8:10–12: *10 For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: 11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. 12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.*

“The covenant of grace was first made with man in Eden, when after the Fall there was given a divine promise that the seed of the woman should bruise the serpent’s head. To all men this covenant offered pardon and the assisting grace of God for future obedience through faith in Christ. It also promised them eternal life on condition of fidelity to God’s law. Thus the patriarchs received the hope of salvation.

“This same covenant was renewed to Abraham in the promise, ‘In thy seed shall all the nations of the earth be blessed.’ Genesis 22:18. This promise pointed to Christ. So Abraham understood it (see Galatians 3:8, 16), and he trusted in Christ for the forgiveness of sins. It was this faith that was accounted unto him for righteousness. The covenant with Abraham also maintained the authority of God’s law. The Lord appeared unto Abraham, and said, ‘I am the Almighty God; walk before Me, and be thou perfect.’ Genesis 17:1. The testimony of God concerning His faithful servant was, ‘Abraham obeyed My voice, and kept My charge, My commandments, My statutes, and My laws.’ Genesis 26:5. . . .

“Though this covenant was made with Adam and renewed to Abraham, it could not be ratified until the death of Christ. It had existed by the promise of God since the first intimation of redemption had been given; it had been accepted by faith; yet when ratified by Christ, it is called a new covenant. The law of God was the basis of this covenant, which was simply an arrangement for bringing men again into harmony with the divine will, placing them where they could obey God’s law.” — Patriarchs and Prophets, pp. 370, 371.

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“The ‘new covenant’ was established upon ‘better promises’ — the promise of forgiveness of sins, and of the grace of God to renew the heart, and bring it into harmony with the principles of God’s law.” — The Faith I Live By, p. 78.

PRQ3. Explain the power behind the New Covenant.

Tuesday, June 14

3. THE TERMS AND BLESSINGS OF THE NEW COVENANT

b. According to this covenant of grace, who are God's people? Hebrews 8:10; Isaiah 51:7.

Hebrews 8:10: *10 For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:*

Isaiah 51:7: *7 Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings.*

“Through the grace of Christ they may be enabled to render obedience to the Father's law. Thus in every age, from the midst of apostasy and rebellion, God gathers out a people that are true to Him—a people ‘in whose heart is His law.’ Isaiah 51:7.”—Patriarchs and Prophets, p. 338.

PRQ3. Explain the power behind the New Covenant.

Wednesday, June 15

4. THE MINISTRY OF THE NEW COVENANT

a. How does Paul describe the ministry of the covenant of grace? 2 Corinthians 3:4–6; Colossians 1:25–29.

2 Corinthians 3:4–6: *4 And such trust have we through Christ to God-ward: 5 Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God; 6 Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.*

Colossians 1:25–29: *25 Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God; 26 Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: 27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: 28 Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: 29 Whereunto I also labour, striving according to his working, which worketh in me mightily.*

“What a sacred trust God has committed to us, in making us His servants to aid in the work of saving souls! He has intrusted to us great truths, a most solemn, testing message for the world. Our duty is not simply to preach, but to minister, to come close to hearts. We should use our intrusted talents with skill and wisdom, that we may present the precious light of truth in the most pleasing manner, the way best adapted to win souls. . . .

“What a responsibility is this! A work is here brought to view that is more laborious than merely preaching the word; it is to represent Christ in our character, to be living epistles, known and read of all men.

“It is the Lord who has called us to this work, and we should have an eye single to His glory. We cannot trust to our own efforts, as though we could do the work of converting souls. God alone can convict and convert. Jesus invites sinners to come to Him with all their burdens, and He will give them rest and peace.”—Gospel Workers (1892), pp. 422, 423.

PRQ4. Describe the biblical attitude of the New Covenant ministry.

Wednesday, June 15

4. THE MINISTRY OF THE NEW COVENANT

b. What did Peter say regarding this ministry? 1 Peter 5:1–5.

1 Peter 5:1–5: *1 The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: 2 Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; 3 Neither as being lords over Gods heritage, but being ensamples to the flock. 4 And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. 5 Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.*

“The great Shepherd has under-shepherds, to whom He delegates the care of His sheep and lambs. The first work that Christ entrusted to Peter, on restoring him to the ministry, was to feed the lambs. [See John 21:15.] This was a work in which Peter had had little experience. It would require great care and tenderness, much patience and perseverance. It called him to minister to the children and youth, and to those young in the faith, to teach the ignorant, to open the Scriptures to them, and to educate them for usefulness in Christ’s service. Heretofore Peter had not been fitted to do this, or even to understand its importance.

“The question that Christ put to Peter was significant. He mentioned only one condition of discipleship and service. ‘Lovest thou Me?’ He said. This is the essential qualification. Though Peter might possess every other, without the love of Christ he could not be a faithful shepherd over the Lord’s flock. Knowledge, benevolence, eloquence, gratitude, and zeal are all aids in the good work; but without the love of Jesus in the heart, the work of the Christian minister will prove a failure.”—Gospel Workers, pp. 182, 183.

PRQ4. Describe the biblical attitude of the New Covenant ministry.

Thursday, June 16

5. THE VEIL

a. Why did Moses need to put a veil on his face before addressing the people, and how is this significant? Exodus 34:29–35; 2 Corinthians 3:12, 13.

Exodus 34:29–35: *29 And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him. 30 And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him. 31 And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them. 32 And afterward all the children of Israel came nigh: and he gave them in commandment all that the LORD had spoken with him in mount Sinai. 33 And till Moses had done speaking with them, he put a vail on his face. 34 But when Moses went in before the LORD to speak with him, he took the vail off, until he came out. And he came out, and spake unto the children of Israel that which he was commanded. 35 And the children of Israel saw the face of Moses, that the skin of Moses face shone: and Moses put the vail upon his face again, until he went in to speak with him.*

2 Corinthians 3:12-13: *12 Seeing then that we have such hope, we use great plainness of speech: 13 And not as Moses, which put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished:* “Moses himself was unconscious of the beaming glory reflected upon his face, and knew not why the children of Israel fled from him when he approached them. He called them to him, but they dared not look upon that glorified face. When Moses learned that the people could not look upon his face, because of its glory, he covered it with a veil. . . .

“Those who cherish the view that there was no Saviour in the old dispensation, have as dark a veil over their understanding as did the Jews who rejected Christ. . . . The Christian church, on the other hand, who profess the utmost faith in Christ, in despising the Jewish system virtually deny Christ, who was the originator of the entire Jewish economy.” — Selected Messages, bk. 1, p. 232.

PRQ5. What brings glory to God’s moral law?

Thursday, June 16

5. THE VEIL

b. How can this veil be removed from our own eyes? 2 Corinthians 3:14–16.

2 Corinthians 3:14–16: *14 But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ. 15 But even unto this day, when Moses is read, the vail is upon their heart. 16 Nevertheless when it shall turn to the Lord, the vail shall be taken away.*

“The glory that shone on the face of Moses was a reflection of the righteousness of Christ in the law. The law itself would have no glory, only that in it Christ is embodied. It has no power to save. It is lusterless only as in it Christ is represented as full of righteousness and truth. . . .

“To Moses was unfolded the significance of the types and shadows pointing to Christ. He saw to the end of that which was to be done away when, at the death of Christ, type met antitype. He saw that only through Christ can man keep the moral law.” —Ibid., p.237.

PRQ5. What brings glory to God’s moral law?

Friday, June 17

PERSONAL REVIEW QUESTIONS

1. How is Israel's problem with God's moral law often repeated today?

2. Why is it so foolish to compare ourselves among ourselves?

3. Explain the power behind the New Covenant.

4. Describe the biblical attitude of the New Covenant ministry.

5. What brings glory to God's moral law?

Lesson 13 - Sabbath, June 25, 2022

Ambassadors for Christ

MEMORY TEXT: “Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ’s stead, be ye reconciled to God” (2 Corinthians 5:20).

“Since His ascension Christ has carried forward His work on the earth by chosen ambassadors, through whom He speaks to the children of men and ministers to their needs. The great Head of the church superintends His work through the instrumentality of men ordained by God to act as His representatives.”—The Acts of the Apostles, p. 360.

Suggested Reading: *The Acts of the Apostles*, pp. 359-371.

Sunday, June 19

1. DIVINE TRIBUNAL

a. Who will be judged at the divine tribunal? 2 Corinthians 5:10; Romans 14:12; Daniel 7:9, 10.

2 Corinthians 5:10: *10 For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.*

Romans 14:12: *12 So then every one of us shall give account of himself to God.*

Daniel 7:9-10: *9 I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. 10 A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.*

“Thus was presented to the prophet’s vision the great and solemn day when the characters and the lives of men should pass in review before the Judge of all the earth, and to every man should be rendered ‘according to his works.’ The Ancient of Days is God the Father. Says the psalmist: ‘Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.’ Psalm 90:2. It is He, the source of all being, and the fountain of all law, that is to preside in the judgment.” — The Great Controversy, p. 479.

“[Paul] declared that there would surely come a day of judgment when all would be rewarded according to the deeds done in the body, and when it would be plainly revealed that wealth, position, or titles are powerless to gain for man the favor of God or to deliver him from the results of sin. He showed that this life is man’s time of preparation for the future life. Should he neglect present privileges and opportunities he would suffer an eternal loss; no new probation would be given him.” — The Acts of the Apostles, p. 424.

PRQ1. What do I need to keep in mind about the thoughts and actions I choose?

Monday, June 20

2. ACQUITTED IN THE JUDGMENT

a. Who will be judged first? 1 Peter 4:17, 18.

1 Peter 4:17-18: *17 For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? 18 And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?*

Monday, June 20

2. ACQUITTED IN THE JUDGMENT

b. How can we be acquitted in the judgment? John 3:16, 17; 5:24; Romans 8:1.

John 3:16-17: *16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. 17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.*

Romans 5:24: *24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.*

Romans 8:1: *1 There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.*

“All who have truly repented of sin, and by faith claimed the blood of Christ as their atoning sacrifice, have had pardon entered against their names in the books of heaven; as they have become partakers of the righteousness of Christ, and their characters are found to be in harmony with the law of God, their sins will be blotted out, and they themselves will be accounted worthy of eternal life. The Lord declares, by the prophet Isaiah: ‘I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins.’ Isaiah 43:25. Said Jesus: ‘He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels’ [Revelation 3:5].” — The Great Controversy, p. 483.

PRQ2. How, when, and why should I seriously seek God’s acceptance?

Monday, June 20

2. ACQUITTED IN THE JUDGMENT

c. What are the main conditions for someone to be acquitted? Proverbs 28:13; 1 John 1:9; Acts 3:19.

Proverbs 28:13: *13 He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy.*

1 John 1:9: *9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.*

Acts 3:19: *19 Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;*

“It is true that there must be repentance before there is pardon; but the sinner must come to Christ before he can find repentance. It is the virtue of Christ that strengthens and enlightens the soul, so, that repentance may be godly and acceptable. Peter has made this matter clear where he says of Christ, ‘Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.’ Repentance is as certainly a gift of Jesus Christ as is forgiveness of sins. Repentance cannot be experienced without Christ; for it is the repentance of which He is the author that is the ground upon which we may apply for pardon. It is through the work of the Holy Spirit that men are led to repentance. It is from Christ that the grace of contrition comes, as well as the gift of pardon, and repentance as well as forgiveness of sins is procured only through the atoning blood of Christ. Those whom God pardons He first makes penitent.” — The Youth’s Instructor, December 6, 1894.

PRQ2. How, when, and why should I seriously seek God’s acceptance?

Tuesday, June 21

3. NEW BIRTH

a. What message did Jesus address to a religious leader? John 3:3–5. When and how is the sinner born again? John 1:12, 13.

John 3:3–5: *3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. 4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mothers womb, and be born? 5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.*

John 1:12-13: *12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: 13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.*

“When truth becomes an abiding principle in the life, the soul is ‘born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.’ This new birth is the result of receiving Christ as the Word of God. When by the Holy Spirit divine truths are impressed upon the heart, new conceptions are awakened, and the energies hitherto dormant are aroused to cooperate with God.”—
The Acts of the Apostles, p. 520.

PRQ3. What happens to the thinking process of the born-again believer?

Tuesday, June 21

3. NEW BIRTH

b. When should the experience of new birth and death to sin occur? 1 Corinthians 15:31.

1 Corinthians 15:31: *31 I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.*

“Heaven will be cheap enough, if we obtain it through suffering. We must deny self all along the way, die to self daily, let Jesus alone appear, and keep His glory continually in view. I saw that those who of late have embraced the truth would have to know what it is to suffer for Christ’s sake, that they would have trials to pass through that would be keen and cutting, in order that they may be purified and fitted through suffering to receive the seal of the living God, pass through the time of trouble, see the King in His beauty, and dwell in the presence of God and of pure, holy angels.” — Early Writings, p. 67.

PRQ3. What happens to the thinking process of the born-again believer?

Tuesday, June 21

3. NEW BIRTH

c. What happens when a person is born again? 2 Corinthians 5:14–17.

2 Corinthians 5:14–17: *14 For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: 15 And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. 16 Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more. 17 Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.*

“The ransom paid by Christ is sufficient for the salvation of all men; but it will avail for only those who become new creatures in Christ Jesus, loyal subjects of God’s everlasting kingdom. His suffering will not shield from punishment the unrepenting, disloyal sinner.

“Christ’s work was to restore man to his original state, to heal him, through divine power, from the wounds and bruises made by sin. Man’s part is to lay hold by faith of the merits of Christ, and cooperate with the divine agencies in forming a righteous character; so that God may save the sinner, and yet be just and His righteous law vindicated.”—Fundamentals of Christian Education, p. 430.

PRQ3. What happens to the thinking process of the born-again believer?

Wednesday, June 22

4. MINISTERS OF RECONCILIATION

a. How can we be reconciled to God? Ephesians 2:11–13, 16; Hebrews 2:17, 18.

Ephesians 2:11–13: *11 Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; 12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: 13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.*

Ephesians 2:16: *16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:*

Hebrews 2:17-18: *17 Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. 18 For in that he himself hath suffered being tempted, he is able to succour them that are tempted.*

“Step away from Satan’s voice and from acting his will, and stand by the side of Jesus, possessing his attributes, the possessor of keen and tender sensibilities, who can make the cause of afflicted, suffering ones his own. The man who has had much forgiven will love much. Jesus is a compassionate intercessor, a merciful and faithful high priest. He, the Majesty of heaven—the King of glory—can look upon finite man, subject to the temptations of Satan, knowing that he has felt the power of Satan’s wiles.”—Christian Education, p. 160.

PRQ4. Upon reconciliation with God, what is my calling?

Wednesday, June 22

4. MINISTERS OF RECONCILIATION

b. Being born again and reconciled with God, what we do become? 2 Corinthians 5:18, 19.

2 Corinthians 5:18-19: *18 And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; 19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.*

“Both ministers and laymen should be Bible students, and understand how to act in regard to the erring.” — The Review and Herald, January 3, 1893.

“The merciful are ‘partakers of the divine nature,’ and in them the compassionate love of God finds expression. All whose hearts are in sympathy with the heart of Infinite Love will seek to reclaim and not to condemn. Christ dwelling in the soul is a spring that never runs dry. Where He abides, there will be an overflowing of beneficence.

“To the appeal of the erring, the tempted, the wretched victims of want and sin, the Christian does not ask, Are they worthy? but, How can I benefit them? In the most wretched, the most debased, he sees souls whom Christ died to save and for whom God has given to His children the ministry of reconciliation.” — Thoughts From the Mount of Blessing, p. 22.

“By their indifference many church members have grieved the Holy Spirit of God. In Christ’s stead they are to beseech others to become reconciled to God. Heavenly agencies stand ready to cooperate with those who engage in the work of the Lord. The Holy Spirit is waiting to unite in sympathy with every true believer, and to make him a laborer together with God. Let no means be neglected that will advance the work to be done. There must be no self-exaltation, and far more prayer.” — The Paulson Collection, p. 118.

PRQ4. Upon reconciliation with God, what is my calling?

Thursday, June 23

5. AMBASSADORS

a. Being made ministers of reconciliation, what mission do we receive from the Lord? 2 Corinthians 5:20.

2 Corinthians 5:20: *20 Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christs stead, be ye reconciled to God.*

“The Lord sends forth His ambassadors with a message of salvation, and those who hear He will hold responsible for the way in which they treat the words of His servants.”—The Acts of the Apostles, p. 232.

“Since His ascension Christ has carried forward His work on the earth by chosen ambassadors, through whom He speaks to the children of men and ministers to their needs. The great Head of the church superintends His work through the instrumentality of men ordained by God to act as His representatives.

“The position of those who have been called of God to labor in word and doctrine for the upbuilding of His church, is one of grave responsibility. In Christ’s stead they are to beseech men and women to be reconciled to God, and they can fulfill their mission only as they receive wisdom and power from above.”—Ibid., p.360.

PRQ5. *As Christ’s ambassadors, for what should each of us earnestly pray?*

Thursday, June 23

5. AMBASSADORS

b. How can Christ's ambassadors be successful in their mission? Acts 1:8.

Acts 1:8: *8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.*

“Since this is the means by which we are to receive power, why do we not hunger and thirst for the gift of the Spirit? Why do we not talk of it, pray for it, and preach concerning it? The Lord is more willing to give the Holy Spirit to those who serve Him than parents are to give good gifts to their children. For the daily baptism of the Spirit every worker should offer his petition to God. Companies of Christian workers should gather to ask for special help, for heavenly wisdom, that they may know how to plan and execute wisely. . . . The presence of the Spirit with God's workers will give the proclamation of truth a power that not all the honor or glory of the world could give.”—Ibid., pp.50, 51.

PRQ5. *As Christ's ambassadors, for what should each of us earnestly pray?*

Friday, June 24

PERSONAL REVIEW QUESTIONS

1. What do I need to keep in mind about the thoughts and actions I choose?

2. How, when, and why should I seriously seek God's acceptance?

3. What happens to the thinking process of the born-again believer?

4. Upon reconciliation with God, what is my calling?

5. As Christ's ambassadors, for what should each of us earnestly pray?